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*London Printed for R. Ware, J. & P. Knapton, T. Longman,
C. Hitch, & L. Hawes, J. Hodges, J. & J. Rivington, J. Ward,
R. Baldwin, J. Waugh & M. Cooper. MDCCLII.*

A COMPLEAT
HISTORY

William OF *Prabagon*
The Holy Bible,

Contained in the
Old and New Testament :

In which are inserted the OCCURRENCES that
happened during the Space of about

FOUR HUNDRED YEARS,

From the DAYS of the

PROPHET MALACHI

To the BIRTH of Our

BLESSED SAVIOUR,

And that have been omitted in all or most of the
former WORKS of this Nature.

THE
Whole illustrated with NOTES, explaining several difficult
TEXTS, and reconciling many seeming CONTRADICTIONS in the Transla-
tions, as well ENGLISH as others, of the SACRED SCRIPTURES.

Adorn'd with above 150 Cuts, engraven by J. STURT.

IN THREE VOLUMES.

By LAURENCE HOWEL, A. M.

The SIXTH EDITION, Corrected.

VOL. I.

London, Printed for R. WARE, J. and P. KNAPTON, T. LONGMAN,
C. HITCH and L. HAWES, J. HODGES, J. and J. RIVINGTON,
J. WARD, R. BALDWIN, J. WAUGH, and M. COOPER.



THE
P R O E M
TO THE
OLD TESTAMENT.



THE holy Scriptures for their Antiquity, Dignity, and other Excellencies, far out-shining all the Writings of the Ancients, I take it to be not only proper to our present Purpose, but useful to the Reader, to say something of them. Indeed, if we consider

how many Centuries have pass'd since some of them were first compiled, and how miraculously they have been preserved and transmitted to these Times; they may from hence alone be said to be the immediate Book of God; which, out of his great Care, he hath provided for us, that in them we may see his Will, and from thence learn our Duty. Next to this, we are to esteem and value the holy Scriptures, as containing in them all Manner of Knowledge that is useful and entertaining. Would you know whence natural Philosophy, with Astronomy and other Appendages on it, are said to derive their Original? See in the Books of *Genesis*, *Job*, and *Ecclesiastes*. What Books abound more in Ethics or moral Precepts,

than the sacred and sententious *Proverbs*, and *Wisdom of Solomon*? What more certain, regular, or pleasant History and Chronology, diversified with such Variety of Narration, can we find, than in *Genesis*, *Exodus*, *Joshua*, *Judges*? &c. How free from Sophistry are the holy Scriptures, and how solid and logical are all the Arguments used in them? Geometry plainly appears in the Building of the Tabernacle; and the working in Metals and Wood was known long before the Building of *Solomon's* Temple. In short, all manner of Learning, Languages, Arts and Sciences, are comprehended within those sacred Pages. The Texture of them indeed is so exactly disposed by the Holy Ghost, that they are a Magazine accommodated to all Places, Times and Persons in the greatest Emergencies. So that *St. Basil* justly calls them a *Pharmacopy* well stock'd with Medicines, for all Uses and Necessities. From hence, in Time of Persecution, the Martyrs drew Constancy and Courage. From hence, in Time of Peace and Religion, the Learned gained Wisdom and Eloquence. In Times of Heresy, they furnish'd the Orthodox with Stabiliment of Faith, and assisted them in the Subversion of Error. From hence, in Prosperity, we learn Humility and Modesty; in Adversity, Magnanimity and Patience. In Trepidity, it arms us with an honest Zeal; and, finally, if thro' Length of Time, or Neglect, Abuses insinuate into Discipline, and corrupt our Morals, nothing but the Rule of God's Word can restore Religion to its pristine State and Dignity; for that alone is the Standard of our Thoughts, and Guide of our Actions.

But we need no other Recommendation of these sacred Writings, than that of our Blessed Saviour, who hath commanded us to search the Scriptures. And in pious Obedience to his Precept, the Apostles and Fathers of the Church (too many here to be inserted) have made it their great Concern and Care for the Good of Mankind, to exhort all Men to the Study of them. The Old Testament is indeed itself a System of all kind of Knowledge
useful

useful for the Conduct of human Life; and from which the Philosophers and Legislators of all Ages drew the choicest of their Observations. The Church hath borrowed much from that admirable Polity in the Acts and Laws of *Moses*, both Judicial and Ceremonial; and the Authors of both Canon and Civil Law have from thence derived their most useful and advantageous Institutions. But the Excellency of sacred History will more evidently appear, if by a just Antithesis we compare it to the Accounts of the best and most ancient Heathen Writers, both Philosophers and Historians. How obscure and trifling are their Stories of *Deucalion's* Flood, of *Prometheus* and *Hercules*, and their general Notions of the World's existing from Eternity? In short, all profane Story is stuffed with Obscurity and fabulous Antiquity before the (a) *Olympiads*, which was their first certain Period of Time, and which did not commence till many Centuries after the Legislator *Moses* had written the Pentateuch; so that for the first 3000 Years of the World and more, we have no certain History to depend upon, but this of *Moses* and the *Hebrews*. And, indeed, if we pay that just Deference and Esteem to it, which we ought, we shall find it the truest Light and Guide we can choose in the Transactions of Life. There only we have the true Account of the Rise and Fall, of the Virtues and Vices of the most early Kingdoms and States of the World; and by their Example, either in Felicity or Infelicity, learn to be wise and happy. If we compare the *Greek* and *Roman* Historians with the Pentateuch and the rest of the sacred History, we shall find the latter to abound with the more illustrious Exemplars of heroic Virtue. *Rome* may boast of her *Tarquatus*, and *Brutus*, who, in a more brutal than generous Bravery, sacrificed their Sons to the public Good: But who would not rather admire the religious Obedience of pious *Abraham*, who had destin'd

(a) *Olympiads*. This is the first and most certain stated Epoch of the Heathens, which was in or near the Year of the World 3174. Tho' Chronologers begin another long before, which they date from

the Destruction of *Troy*, which is said to be in the Year of the World 2767, but it is very uncertain in respect of that of the *Olympiads*,

his innocent and only Son *Isaac* a Victim to the Will of God? Historians and Poets may in exalted Strains applaud the Courage of the *Horatii* and other Champions, who in Defence of their Country slew their Enemies in single Fight: But how short do they come of the God-like *David*, who, tho' but a Stripling, encountered and slew that vast Tower of Flesh, the monstrous *Goliath*, and by his Death path'd out an easy Victory to the *Israelites* over the *Philistines*? *Alexander's* Virtue is worthy of Praise, who, when he had conquer'd *Darius*, would not give himself the Pleasure of surveying his beautiful Captives, lest he should be tempted to Desire: But what is this to the Continnence of *Joseph*, who fled from the actual Sollicitations of his lascivious Mistress into a loathsome Dungeon? They may praise *Lucretia*, revenging her violated Chastity by her own Murder; whilst the Holy Scriptures more deservedly extol *Susanna*, who exposed herself to Death by shunning the lustful Embraces of the two wicked Elders. They may talk of the Fortitude and Success of their warlike Heroes, their *Cæsars*, *Pompeys*, *Scipios*, *Hannibal*, and *Alexander*; but how much more illustrious are the Examples of *Moses*, *Joshua*, *Samson*, *Gideon*, *David* and *Saul*? who inspir'd with more than human Courage, with a handful of Men, in comparison of their Enemies vast Numbers, trampled them under Foot; and to facilitate whose Conquests the very Elements conspir'd, and fought on their Side.

I could carry this Antithesis much farther: But let it suffice, that these are the Patterns we ought to imitate, and in a virtuous Emulation study to arrive at their Perfections, that being thus stimulated on to the Pursuit of Innocence and Holiness of Life, we may, in an evangelical Sense, become terrestrial Angels, and heavenly Men, which will entitle us to the more immediate Protection of God, who, if we, by conversing with and reading these holy Writings, endeavour to imitate the Virtues of these godly Heroes, will give us their Reward. And we may be assured, that whilst we thus make the Holy Scrip-
tures

tures our Study, they will arm us against all Terrors and Temptations that shall oppose or impede us in the Prosecution of our Duty, and furnish us with such Consolation, Hope, and Courage in all Conditions of Life, that knowing ourselves to be the Care of God, we shall despise Torments and Death in their most frightful Aspect. This the great Apostle in his Epistle to the *Hebrews* labours very accurately to prove thro' the whole eleventh Chapter, inculcating the great Trials of the Saints under the Old Testament, who persisted in their Duty under the greatest Severities and Sufferings.

1. But besides these general Advantages of the Old Testament, there are some more peculiar to it ; the first of which is, that the New Testament cannot be understood without it. The Apostles in their Writings often cite it, and more often allude to it ; and our Blessed Lord taking his last Leave of his Disciples, tells them ;
 “ These are the Words which I spake unto you, whilst
 “ I was still with you ; that all must be fulfilled, which
 “ was written of me in the Law of *Moses*, and in the
 “ Prophets, and in the *Psalms*,” *Luke* xxiv. 44. And if we consider the whole Epistle to the *Hebrews* without regard to the Old Testament, it will be the most intricate and obscure Writing that ever was penned ; for it is so interwoven with it, that unless we refer to the one, the other is altogether unintelligible.

2. Christ being the End of the Law, all Things which are spoken of in the Old Testament, relate to Christ and his Servants, as well in a literal as an allegorical Sense : And in this the Old Testament excels the New ; for the Old wants neither, but the New for the most Part wants the allegorical Meaning. “ Our Fathers, saith St. *Paul*,
 “ were all under this Cloud, and all passed thro' the
 “ Sea, and were all baptized unto *Moses*, and in that
 “ Cloud, and that Sea ; and did all eat the same spiri-
 “ tual Food, and did all drink the same spiritual
 “ Drink ; for they drank of the spiritual Rock that
 “ followed them, and that Rock was Christ, &c. Now
 “ all these Things were Types unto them, and were

“ written to admonish us, upon whom the Ends of the
 “ World are come,” 1 *Cor.* x. 1, 2, 3, 4, 11. And
 from hence the same Apostle shews us, that the Un-
 derstanding of the Old Testament was transmitted from
 the *Jews* to us. “ Therefore their Minds are hardened,
 “ for until this Day remaineth the same covering un-
 “ taken away in the reading of the Old Testament,
 “ which Veil in Christ is put away. But even unto this
 “ Day, when *Moses* is read, the Veil is laid over their
 “ Hearts,” 2 *Cor.* iii. 14, 15.

3. Another great Advantage there is, that the Old
 Testament is a Magazine so well provided with Va-
 riety of Figures, Examples, Doctrine, and sententious
 Oracles, not only relating to Faith, but to the Infor-
 mation of a good Life, that from thence we may plen-
 tifully furnish ourselves with Arguments and Reasons
 on all honest Occasions. Thus our blessed Lord, by the
 Example of *Noah* and *Lot's* Wife, stirs up the Slothful
 to Watchfulness, *Luke* xvii. 27, 32. He threatens the
 obstinate *Jews* with the Remembrance of *Sodom* and *Ni-
 neveh*, and the Queen of the *South*; and terrifies the
 uncharitable Rich with the Words of *Abraham* to *Dives*
 in Hell; *They have Moses and the Prophets, let them
 hear them*, *Luke* xvi. 29. St. Paul, as hath been before
 observ'd, says, *All these Things were done to them for
 Examples to us, that we should avoid those Judgments
 God had afflicted them with for their Fornication, Idolatry,
 Murmuring, &c.* For the Holy Spirit of God, which
 was prescious to, and conscious of all Ages, hath so
 disposed the Holy Scriptures, that they are useful, not
 only to the *Jews*, but to Christians in all Times. Which
Tertullian, in his Book *De Cultu Famin.* c. 22. confirms;
 for there he says, “ That there is no Enunciation of
 “ the Holy Ghost, so particularly directed to any pre-
 “ sent Occasion, as not to be of Use and Advantage
 “ in general.” St. *Augustine* seems so pleased with the
 Harmony between the Old and New Testament, that
 towards the End of his thirteenth Book against *Faustus*,
 he says, “ In Commemoration of our Faith, in Conso-
 “ lation

“ lation of our Hope, and Exhortation of us to Cha-
 “ rity, we read the Books of the Prophets and Apo-
 “ stles; betwixt whom there is so exact an Harmony,
 “ that it is like the celestial Trumpet, which rouzes
 “ us from our sluggish Mortality to contend for the
 “ Palm of our heavenly Calling.” And indeed they
 are so well adapted to each other, that their Resem-
 blance and Affinity are as natural and near, as that of
 the Shadow to the Body. In fine, the Learned of all
 Ages have in all Causes, Councils, and judicial Pro-
 ceedings, found their great Interest and Advantage in
 consulting the Holy Scriptures. It was a Royal Expres-
 sion indeed of *Robert* King of *Sicily* to *Franc. Petrarcha* !
 “ I tell thee, my *Petrarcha*, those holy Letters are dear-
 “ er to me than my Kingdom; and, were I under a
 “ Necessity of quitting one, it should be my Diadem.”

4. The last Advantage I shall mention of the Old Tes-
 tament is, That as it had the Honour to precede the
 New, so it gave Witness to it, as *St. John Baptist* did to
 Christ, both he, *Moses*, and the Prophets going before
 him to prepare the Way for him; to give Knowledge of
 Salvation to his People, to give Light to them that sat
 in Darkness and in the Shadow of Death, and to guide
 our Feet into the Way of Peace. In Cognisance or
 Confirmation of which, *Moses* and *Elias* appear'd at the
 Transfiguration of Christ on the Mount, bearing Wit-
 nesses of him, and speaking of his Departure, *Luke ix.*
31. Who, that had been ignorant of the Old Testa-
 ment, would formerly have believed Christ or his Go-
 spel? How should a *Jew* be converted and brought to
 Christ, but by the Manuduction of *Moses* and the Pro-
 phets, who foretold his coming into the World, and the
 great Occasion as well as Manner of it? Indeed, so great
 is the Force and Demonstration of the Gospel Truths,
 that, comparing the Transactions of our Saviour's Life
 with what was foretold of them, none can doubt of the
 Completion of those Predictions in Him only. All
 which add still the greater Reverence to the Scriptures
 of

of the Old Testament, as being a Type or Prefiguration of the New. But none go so far in the Eulogies of *Moses* and the Law, as our Blessed Lord himself. “The Law was given by *Moses*, *John* i. 27. There is one that accuseth you, even *Moses*; had ye believed on him, you would have believed on me; for he wrote of me; But if ye believe not his Writings, how shall ye believe my Words? *John* v. 45, 46, 47. Beginning at *Moses*, and all the Prophets, he interpreted to them all the Things which were written of him in the holy Scriptures. Likewise *Philip* finding *Nathaniel*, tells him, we have found him of whom *Moses* did write in the Law, and also the Prophets, *Jesus* the Son of *Joseph*, that was of *Nazareth*, *John* i. 45.” Certainly, as *Tertullian* against *Marcion* often observes, the Harmony between the two Testaments, the Consent or Agreement between *Moses* and *Christ*, the Prophets and the Apostles, the Synagogue and the Church, must needs be a great Testimony of the Truth of *Christ* and his Gospel. Having said thus much of those incomparable Histories, and other excellent Things contained in the Old Testament, it may not be improper to say something of the Authors or Compilers of them. And first of *Moses*.

And here, considering the Dignity of that great and excellent Legislator and Historian, to whom God did the Honour of speaking Face to Face, it may seem almost a Presumption to give his Character. I shall only, in short, say this, that for some thousand of Years, the Sun did not behold his Fellow. He was from his Infancy brought up in a Court, where he received all the Advantages of a Royal Education, becoming the Son and intended Heir of a King. He was well skill'd in *Egyptian* Learning, conversing at Court till he was forty Years old: At which Time, being divinely inspir'd, he withdrew from the Court of *Pharaoh*, and disdaining to be thought the Son of *Pharaoh's* Daughter, he chose rather to suffer Affliction with the People of God, than enjoy the Pleasures of a courtly sinful Life. Being forc'd to fly
to

to *Midian*, he undertook the poor Employment of feeding Sheep. In which time God appeared to him in the Bush, and gave him Commission to be Ruler and Leader of his People; wherein he shewed an admirable Conduct and Oeconomy, leading an almost innumerable Multitude of obstinate headstrong People, thro' a torrid Defart for forty Years. They often disobliged him by their mutinous and ungrateful Carriage; yet like a true Father of his Country, he forgave them, and always interposed between them and their angry God, who, but for him, had often revenged himself upon them; and was hardly dissuaded from utterly extirpating them and their Name, and raising another Nation to *Moses* in their stead.

But if we enquire more particularly into the Abilities and Virtues of this excellent Person, we shall find him the greatest and most honoured Mortal that ever was born, till the Son of God condescended to bless the World in human Shape. He was Prophet, Priest and Poet. For the first, we have his own Acknowledgment: "The Lord thy God shall raise up unto thee a Prophet like unto me, from among thy Brethren, *Deut.* xviii. 15." For the second, God himself invested him with imperial Power, when he gave him Commission to deliver and govern his People, *Exod.* iii. 10. That he was a Poet, appears from those eleven *Psalms* ascribed to him, from *Psal.* lxxxix. to *Psal.* c. Besides the many personal Favours God bestowed upon this great Man, he was pleased to honour him with this particular Note of Distinction, that he was the most faithful of his Servants, to whom he would communicate his Will by express Words, *Numb.* xii. 7, 8. And indeed, if we consider the frequent Interviews between God and *Moses*, the Conveyance of the Law by him, and his daily conversing and pleading for the People in the Tabernacle, where God more immediately revealed himself, we may justly call him the Secretary of the Divine Wisdom; by whose Prayers more than by *Joshua's* Valour, *Amalek* was subdued.

duced. I shall not need to advance his Character by enumerating his wondrous Works in *Egypt*, his miraculous Conduct of the *Israelites* thro' the *Red Sea*, his furnishing them with Food from Heaven, his producing Water by a Miracle from Matter to which Nature had denied it, and vindicating God's Honour and his own Reputation from the Calumnies of their Enemies by a just Execution on *Corah* and his Associates. Whoever examines the Administration of this great Man, he will find in it the most refined Polity and exact Oeconomy, that ever adorn'd the Character of the most illustrious Legislator; for he had to do with the most obstinate, rebellious, and ungrateful People, and whom he govern'd with that Dexterity, that he always brought them to a Sense of their Duty. But in the Discharge of this Part of his high Office, his Love and Care of their Safety more eminently appeared than all his other Perfections, not only in that Heat of Zeal, when he begg'd of God, rather to deprive him of the Enjoyment of the promised Land, than deny it to his People, but in those pressing Instances and fervid Admonitions throughout the whole Book of *Deuteronomy*, wherein he calls God and Man, Heaven and Earth to Witness, that he may incline their Hearts to a strict and sacred Observance of the Law of God. Nor was his Humility the least Embellishment of his Character; for tho' the *Israelites* had often provoked him by their Clamours, Reproaches, and Apostacy, and sometimes threatned to stone him, unmoved he beheld their Ingratitude, and instead of revenging himself by Threats and Punishments, he humbly addressed himself to God in their Behalf, to deprecate the Judgments they deserved. And for this Virtue God himself expressly distinguishes him with this Eulogy, "That he was the meekest Man upon Earth." And for the sake of this endearing Quality, *Moses* is thought by some to have recommended himself to God, that he admitted him to behold as much of the divine Essence as human Nature was capable of seeing; with which more fond and aspiring

ring Men were not fit to be trusted. As to the Death of this illustrious Prophet and Prince, it was as wonderful as the great Transactions of his Life; for God himself paid him the funeral Honours, by burying him so secretly, that no Man ever knew where his Sepulchre was.

But all that we have hitherto said comes far short of the sacred Eulogies of inspired Writers, who have celebrated the Memory of this great Legislator in most exalted Strains. Hear *Siracides*, *cb. xlv.* “*Moses* was the Be-
“ loved of God and Men, and his Remembrance is blef-
“ fed. God made him like the glorious Saints (the holy
“ Patriarchs) and terrible to his Enemies. By his Words
“ he caused Wonders to cease, and magnified him in the
“ Sight of Kings (*viz. of Pharaoh*) concerning whom
“ the Lord said to him, Behold, I have made thee a God
“ to *Pharaoh* (*Exod. vii. 1.*) giving him the Command
“ of his People, and shewing him his Glory. He sancti-
“ fied him with Faith and Meekness, and chose him
“ out of all Men. He caused him to hear his Voice, and
“ took him into the Cloud; he gave him the Com-
“ mandments before his Face, even the Law of Life
“ and Knowledge, that he might teach *Jacob* his Cove-
“ nant, and *Israel* his Judgments.”

Hear the great Apostle in his Epistle to the *Hebrews*, *cb. xi. 24.* “By Faith *Moses*, when he was come to Age,
“ refused to be called the Son of *Pharaoh's* Daughter,
“ chusing rather to suffer Adversity with the People of
“ God, than to enjoy the Pleasures of Sin for a Season;
“ esteeming Rebuke for Christ's sake, greater than the
“ Treasures of *Egypt*; for he had respect to the Reward.
“ By Faith he forsook *Egypt*, not fearing the King's
“ Displeasure, submitting with Patience, as he that saw
“ him which was invisible. Thro' Faith he instituted the
“ Passover and Effusion of Blood, lest he that slew the
“ First-born should touch them. By Faith he passed thro'
“ the *Red-Sea*, as on dry Land, which when the *Egyp-*
“ *tians* attempted to do, they were swallowed up.”

Hear St. *Stephen* the Protomartyr, *Acts vii. 22, 30,*
35, 38.

35, 38. “ *Moses* was mighty in Word and Deed ; to
 “ whom in the Wilderness of Mount *Sina* an Angel ap-
 “ peared in a Flame of Fire in a Bush ; him God sent for
 “ a Prince and a Deliverer, by the Hand of the Angel
 “ which appeared to him in the Bush ; he brought them
 “ out, doing Wonders and Miracles in the Land of *E-*
 “ *gypt*. This is he, that was in the Congregation (the
 “ Church) in the Wilderness with the Angel, which
 “ spake to him in Mount *Sina*, and with our Fathers,
 “ who received the lively Oracles to give unto us.”

Nor is the Testimony of the Fathers and later Writers
 in Commendation of *Moses* to be despised ; who speak
 with the utmost Respect and Reverence of him. *Justin*
Martyr, in his *Parænesis* to the *Gentiles*, says, “ *Moses*
 “ wrote his History in *Hebrew*, before the Characters
 “ of *Greek* were found out, which *Cadmus* from the
 “ *Phœnicians* first discovered to the *Greeks*. Whence
 “ *Plato* in *Timæus* says, that the wise *Solon* returning
 “ from *Egypt*, told *Critias*, he had heard an *Egyptian*
 “ Priest, who said to him, O *Solon*, you *Greeks* are young
 “ Men in Learning and Discipline.” And a little after,
 the same *Justin Martyr* says, out of *Diodorus*, that *Or-*
pheus, *Homer*, *Solon*, *Pythagoras*, *Plato*, and others,
 when they were in *Egypt*, altered their Minds concern-
 ing *Polytheism* ; being instructed by the *Egyptians* (who
 had it from *Moses*) that there was but one God, who in
 the Beginning created Heaven and Earth. And lastly, he
 affirms, that *Plato* learned from *Moses* the Being of a
 God, the Creation of Things, the divine Word, the Re-
 surrection of the Body, the Judgment and Punishment
 of the Wicked, the Reward of the Just, and the Holy
 Ghost ; which he supposes to be the Soul of the World :
 But it is very certain, that *Plato* did not rightly under-
 stand *Moses*, when he distorted his Meaning to such ridi-
 culous Fancies, as led him into most egregious Errors.

St. Gregory Nazianzen, in *Orat.* 22. calls *Moses*, “ The
 “ most illustrious Legislator, and most holy of Priests,
 “ who being taken into the Conversation of God, be-
 “ came a Spectator of the divine Secrets.

St.

St. *Augustin* against *Faustus*, l. 22. c. 69. says, “ *Moses* was the most faithful Servant of God; humble in declining so weighty a Ministry; but dutiful in undertaking it; just in keeping, and resolute in executing it; vigilant in Government; smart in Justice; zealous in Love, and patient in Suffering, &c.”

St. *Cyril* of *Alexandria*, in a handsome and well deduced Chronology, proves *Moses* to be before the most ancient of the *Gentile* Heroes.

Constantine the Great, in his Oration, very elegantly sets forth the Worth and Dignity of *Moses*, *Euseb.* c. 17. “ Who, says he, can say enough in Honour of him, who reduc’d a People out of the greatest Confusion, into the most exact Order? Who by gentle Persuasions quieted their mutinous Spirits, and from a most servile Condition, brought them to the Enjoyment of Liberty. Who, in Wisdom, so far excell’d all that were superior to him in Years, that he became the Standard of Knowledge, both in his own and succeeding Times, and a bright Example of moral Virtues to Heathens as well as *Hebrews*, especially to *Pythagoras* and *Plato*, who were zealous Emulators of his Continency.”

St. *Ambrose*, l. 1. c. 2. de *Cain* & *Abel*, says, “ *Moses* was the Figure of that Preceptor that was to come, who should preach the Gospel, fulfil the Old Testament, build the New, and feed the People with celestial Aliment. Hence the Dignity of his human Condition is so highly advanced, that he is called by the Name of God: I have set Thee as a God to *Pharaoh*, *Exod.* vii. 1. (That is, I have given thee Authority to speak to him in my Name) And indeed he became his Character; for he was Master of his Passions, not inclined to worldly Desires, but in Mind and Body endeavour’d to form himself after the Likeness of that Perfection of his God, as far as Nature would permit: And therefore we read quite differently of him, to what we do of others, who die thro’ some Defect of Nature; but with him it was otherwise;”

“ wise ; for notwithstanding his great Age, he retain-
 “ ed the Use of all his Faculties and Senses to the last,
 “ his Eyes not failing, nor his natural Force abated ;
 “ but died according to the Word of the Lord.”

I shall conclude this Character of *Moses* with what *Josephus*, *Eusebius*, and others, in short, but very comprehensively say of him ; that among all the Traditions of the Ancients, and Opinions of the Moderns, and in all the Collections of *Jewish* and *Gentile* Historians, *Moses* appears to be the first Theologist, Philosopher, Poet, and Historian in the World.

As to the Writers of the other Parts of the *Old Testament*, there is but little to be said ; besides, confining myself chiefly to the historical Part of it, I shall be the more brief, giving an Account only of those Books of the holy Scripture, from whence the History is collected.

The first Catalogue of sacred Books was made by the *Jews*, but by whom is not certainly known. It is highly probable, it was by *Ezra*, who collected all the sacred Books of the *Old Testament*; and shewing the Collection to the *Jews*, it was received and approved by the whole Nation, as containing all the sacred Writings. *Josephus* says, they had two and twenty Books, which contained all that related to the *Jewish* Nation, from the Beginning of the World till his Time.

The five Books written by *Moses* contain the History of near three thousand Years, from the Creation till his Death. The Prophets, who succeeded him, wrote in thirteen Books all that happened from his Death to the Reign of *Artaxerxes*, the Son of *Xerxes*, King of *Persia*. They had also four Books of Hymns and Songs. *Josephus* adds, That there were Books written from the Time of *Artaxerxes* down to his Days ; but there being no Prophet amongst them to write them, as there had been in former Times, they were not esteemed sacred, nor the People obliged to read them.

It is not certain whether *Joshua* wrote the Book that goes by his Name ; but it is very probable it was written by his Command, and very soon after his Death ;
 for

for *Moses* had often, during his Administration, in which *Joshua* was Chief under him, ordered him to write the most remarkable Occurrences in a Book. It contained a History of about seventeen Years.

Some are of Opinion, that every Judge wrote, or caused to be written, what was transacted in his Days; and that all these Transactions were collected and put into one Book, either by *Samuel* or *Ezra*. The Book of *Judges* contains the History of three hundred Years and upwards, from the Death of *Joshua* to the Death of *Samson*. As for the Story of *Ruth*, it is certain she lived in the Time of the Judges, probably under *Shamgar*. The *Jews* made but one Book of this and *Judges*.

The four Books that follow, viz. two of *Samuel* and two of *Kings*, contain the History of near six hundred Years. The first Book of *Samuel*, to the five and twentieth Chapter, was written by *Samuel* himself; the Prophets *Gad* and *Nathan* finished it, and wrote the Second Book of *Samuel*. The two Books of *Kings* were written by *Jeremiah* or *Ezra*.

The two Books of *Chronicles* were written after the four former. 'Tis generally believed they were written by *Ezra*, who collected them partly out of the other Books of the *Bible*, and partly out of the Papers which were yet extant in his Days, but lost since.

Ezra wrote that Book which is called by his Name; and contains the History of eighty two or eighty three Years, from the first Year of *Cyrus* to the twentieth of *Artaxerxes Longimanus*.

The Book of *Nehemiah* was certainly written by himself, and contains the History of about thirty one Years, from the Reign of *Artaxerxes* to the Beginning of the Reign of *Darius* called the Bastard.

The Time and Author of the Book of *Esther* are very uncertain. Some think it was written by *Ezra*, or *Joachim* the Priest, the Grandson of *Jozedec*. It is very reasonable to think, that the *Abasuerus* here mentioned must be *Darius* the Son of *Hystaspes*, because he

reigned from *India* to *Ethiopia*; which excludes all the Kings before *Cambyfes*, and even *Cambyfes* himself, because he did not conquer *Egypt*. It is thought by some, that this Book of *Esther* was written upon the Account of the *Jews* Feast of (a) *Purim*. By *Herodotus*'s saying, That *Darius* had a Wife, which he loved so passionately, that he set the Crown upon her Head, there is great Reason to believe, that *Abasuerus* must be this *Darius*.

As to the Story of *Job*, I have spoken at large in the Notes, which the Reader may consult; but take this Hint by the Way. Some have questioned the Truth of this History; but *Job* being mentioned in *Holy Writ* with so much Applause, it would be a Fault to doubt it. In *Ezek. c. xiv. v. 14.* and in the general Epistle of *St. James, ch. v. v. 11.* The Time *Job* lived in is very hard to be known, as well as the Author. Some say it was written by himself, others will have *Moses* to be the Author of it. These are but Conjectures, and upon slight Grounds. It is generally believed, that *Job* lived before *Moses*, and that his Miseries befel him when the Children of *Israel* were in the Wilderness. Some are of Opinion, that he was descended of *Nabor*, *Abraham*'s Brother; others from *Esau*, which last is most probable. In the thirty-sixth of *Genesis* there is Mention made of one *Jobab* amongst the Kings of *Edom*, which is almost the same with *Job*.

(a) *Purim*. *Pur* is a *Persian* Word, and signifies a *Lot*, whence this Feast of the *Jews* is called *Purim*, or the Feast of *Lots*. It began on the fourteenth of the Month *Adar*, and continued till the End of the fifteenth, *Esth. ix. 21.* It was instituted by *Mordecai*, in Remembrance of the *Jews* Delivery from *Haman*, before whom *Lots* were cast Day

by Day, and Month by Month, for the Destruction of them. In these two Days they read the History of *Esther* in their Synagogues; and as often as they hear the Name of *Haman* mentioned, they do with their Fists and Hammers beat upon the Benches and Boards, as if they did knock upon *Haman*'s Head.



THE PREFACE.



AFTER so long a Proem, I might reasonably be excused the Trouble of a Preface: But since there hath been such Variety of Attempts in Undertakings of this Nature, I think myself obliged to give the Reader some Account of the Occasion of Mine.

I have observed, that most of those that have published the Historical Account of the Old or New Testament, have so interwoven the Mystery and their own Observations with the History, that both are very often confused, and neither answer the End: To avoid which Perplexity, I have carried on the Historical Part intirely by itself; and as I met with any thing worthy Observation, I have cast it into the Notes at the bottom of each Page. The *Sieur de Royamont's History of the Old and New Testament*, published by R. Blome, is an imperfect Account, the History being continually interrupted with Observations, which must needs distract the Sense, and take off the Pleasure of reading; besides, there is no exact Series observed, for very often material Matter of Fact is left out. *Elwood* hath studiously corrected this Error in his Sacred History, which is indeed a worthy Series of Story, and well collected. But he has some Imperfections which sully the Beauty

Beauty of his Design; for where he meets with a Failure in a Priest, he grows petulant, and vilifies the Office in the Man; and by sly Innuendoes ridicules the Ceremonies of the Church, as in page 228, line 13. Nor is he only blameable in this, but guilty of great Indecencies in the Story of Ruth, reflecting some Wantonnesses on the Characters of her and Naomi, both which the Holy Scriptures describe to be virtuous good People; and which all ought to acknowledge, since the Saviour of the World descended from Ruth. He is very ludicrous, unbecoming the Sacredness of the Subject, in many Places; particularly in the Plague of Lice on Pharaoh and his People, the Story of Samson's Foxes, and that of Esther. Nor is he to be excused for his Puritanical Manner of making unlawful Parallels between the Acts of former and later Times; which are vastly wide of the Purposes of Sacred History.

The Design of Religion being to make us wise and good, to give us true Nations of God and ourselves, and to persuade us of the Reasonableness of the Divine Commands, of the Advantages of living religiously, and of the Possibility, nay, and Easiness too of so doing; yet, since the World abounds with such as think the Practice of Religion altogether impossible; and with others that laugh at those Sacred Oracles, which contain the Will of God, as if they were the most silly and ridiculous Things imaginable; and though this is chiefly the Effect of their Ignorance, Laziness, and Love to Vice; yet it cannot be denied, but that the Negligence of Translators has given too much Occasion to it. I have therefore taken care, as far as lay in my Way, to correct many Oversights and Neglects in our Translation of the Bible; which too often furnish wicked Men with Excuses, and Libertines and Atheists with Matter of Jestings. It's certain, that one of the greatest Favours God could have conferred on Men, in a State of Misery and Ignorance, was, to inform them of their Duty, and teach them the Means of becoming happy: And therefore there is nothing more worthy of a reasonable Man, and especially of a Christian, than to apply himself to the right understanding of those Things which are revealed in the Holy Scriptures, since they have been written for this very End. To be careless or negligent then, in a Matter of such high Concern, is criminal, and cannot but be looked upon as an undoubted Mark of Irreligion and Profaneness. How uneasy is the most learned and

ingenious Part of Men to suffer the least Fault or Obscurity in any Greek or Roman Author? How sedulous in turning over Volumes to find the true Reading and Sense of one Word in Homer or Virgil? Must it not then argue great Indifference, or Disrespect for the Sacred Books, to let the Versions of them pass misrepresented or uncorrected? And how advantageous a Thing is it, when, by making a Text plain and intelligible, it shall overturn any of the pretended Grounds of Atheism and Infidelity, of dangerous Error, superstitious Foppery, or foolish and ridiculous Whim? This, I dare confidently affirm, the Reader will find made good in many Places of the following Sheets.

It is very much to be feared, that many Men have been more zealous than curious in Religious Matters; otherwise they would not have overlooked, or consented to so many and material Mistakes in our Translation of the Bible. Of these, what fell in the Way of History, (to which Part I confine myself) the Reader will find corrected and explained: And in this, to name no others, I have chiefly followed the ingenious Author of the Essay towards a new Translation of the Bible. It is a World of learned Observations; and which I humbly recommend to all Men, but more especially to our young Divines: For, besides that, it renders many Places of Scripture more truly and clearly than they have been formerly expressed by any Versions, and discovers the Sources and Causes of the Errors and Mistakes which are to be found in all Versions, and furnishes us with plain and easy Rules, by which Persons of the meanest Capacity may observe the most material Faults of all Translations.

It would be more amusing than beneficial to give the Reader a Catalogue of the Helps I have made use of in this Undertaking; let it suffice, that I have had Recourse to the best Interpreters, Criticks and Commentators. I have in the main forborne the Chronology; in which Interpreters very much differ, particularly the French; of whom Elwood seems to be mighty fond: For Du Pin is extreamly mistaken in the Time of Nebuchadnezzar's destroying Jerusalem, and the Captivity that thereupon ensued; and the Sieur de Royamont, in the Time of Belshazzar's Reign; not to name any more. Nor do they vary in this only, but in Matter of Fact, if we compare them with Josephus, Ruffinus, and others of good Authority.

Confining

Confining myself (as I have said before) to what is Historical, I have touched only those Passages in the Prophets which relate to the History, that I might not break in upon, or discontinue the Series of Time and Action.

I have inserted those Historical Passages of the Apocrypha, which the Jews esteemed true History, though they did not place them among their Canonical Books : And since our Church hath allowed them as Truths, and appointed them to be read, I have ranged them in their proper Order, though some reject them as Uncertainties.

From the Time of Malachi to our Saviour, there is a Chasm of about four hundred Years ; which, to make the History entire and compleat, I have filled up out of the best Authors that wrote of those Times, as the Reader will see.

I have already in the Proem to the History of the Four Gospels spoken at large of the Writers of it, and their Authority. I shall only here give my Reasons for connecting them into one Story.

The God of Truth, willing to acquaint us with what is of the highest Concern, hath provided his Spirit to enlighten our Understanding, his Son and Ministry the Means to convey it, and his written Word to bring those Things, which were done many Ages before our Time, and in Places far distant from us, so near, as if we had seen them acted before our Eyes, Gal. iii. 1. To this End our Blessed Saviour did chuse from among the Jews certain Men, which had known his Life and Doctrine from the Beginning, Luke i. 2. to be Witnesses to the Jews and Gentiles ; and selected two from among his Apostles, and from his Disciples other two, to commit them to Writing, and transmit them to Posterity : That if in other Cases the Witness of two or three were sufficient, Deut. xvii. 6. and xix. 15. this of four might abundantly satisfy any that should doubt of that Truth, which in Times past did shine so bright among the Jews : Especially having received what they delivered, not only by their own Knowledge and Experience ; but writing, as they spake, the Dictates of the Spirit of God, 2 Pet. i. 21. The Writings therefore of one of those,

those, whom we call Evangelists, being the Testimony of the Holy Ghost, 2 Tim. iii. 16. is of more Value, and ought rather to be credited, than the Testimony of many, nay, of all Men: But all of them agreeing in one and the same Truth, their Testimony is so much the more inforcing, as implying so many several Acts of one and the same Spirit, producing in divers Subjects one and the same Effect, even the Mystery of our Salvation by Jesus Christ: For though every one of them follow his own peculiar Method and Order in the Context of his History, and sometimes deliver the same Thing in the same or other Words, or add some Circumstance to that which another had written, or new Matter altogether omitted by the rest, and now and then seem not so much to respect Order and Method, as faithfully to record Fact; yet in the undoubted Truth both of Christ's Speeches and Actions, there is a most admirable Consent and Celestial Harmony. For the more clear Demonstration of this, the Learned of all Ages have bestowed much Labour and extraordinary Industry in comparing their Testimonies; as, Tatianus the Scholar of Justin Martyr, Ammonius Origen's Master, Theophilus Antiochenus, Epiphanius, Augustine, and others; not to name any more of later Date; by whose Labours in that kind the Church of God hath been much enlightened and adorned. Yet this, as it was performed by several Men, so was it done in a different manner. Some of them reduced all the four Evangelists into the Method and Text of one; the Manner of which appears by those Canons yet remaining and extant in St. Jerom, Tom. 6. in initio. Others placed the several Texts collaterally in one Page, leaving it to the Reader to judge what was added, or otherwise delivered by any one of them. And this Method most of later Times have followed, Calvin excepted, who harmonizeth only the three first, placing St. John by himself, as hardly reducible to the other three. Others have reduced all the four Gospels into one continued Text, bringing in every one in his due Place and own Words, delivering his Part of the History of Christ. This Method is observed by Jansenius and Chemnitius, both excellent in their Way: But that which I have chiefly followed, is the Itinerarium of the incomparable Lucas Brugenſis, before his most learned Comment on the four Gospels; which being so harmoniously and exactly performed, I thought it most proper for my Rule and Guide.

The Advantage of this kind of Harmony of the four Gospels to the intelligent Reader will be infinitely greater than I can express; for he will find by this perpetual and continued Connexion of History the Speeches, Sermons and Acts of Christ, related without Interruption of Circumstances differently placed: And where the Circumstances of any Actions are omitted by one or two of the Evangelists, they are in this Method reduced to their proper Place, and the History carried on entire. There are many Places of the Evangelists, which seem to an inadvertent or prejudiced Reader to contradict one another; but by this Connexion are more commodiously reconciled, than by any Gloss whatsoever. And thus by the joint Consent of the four Gospels in one Testimony and Relation, the History of our Blessed Lord and Saviour, and the whole Foundation of Evangelical Truth and Doctrine appear more beautiful and illustrious: Of which God give us his Grace to make a right Use and true Improvement, for his Glory and our Benefit. Amen.



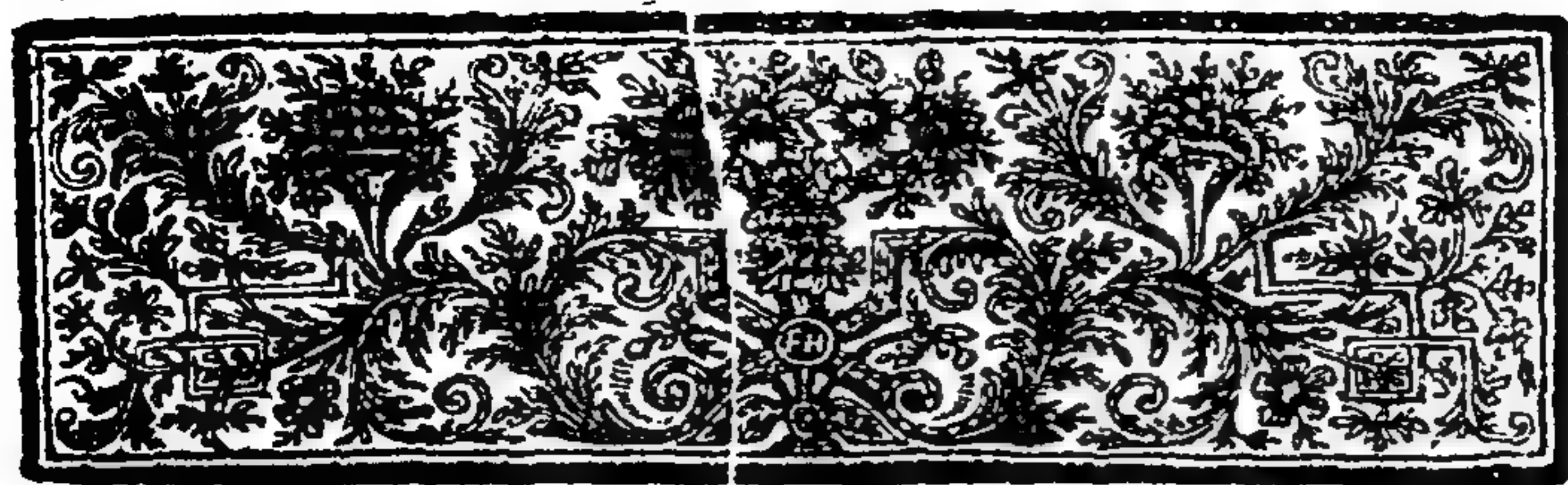
A C O M-

2
GENESIS CHAP. I.
GOD divided the Light from the Darknefs.



GENESIS 1. Verse 4, 5.
*GOD divided the light from y^e darknefs.
& And GOD called the light Day, and the
darknefs he called Night.*

P 1.



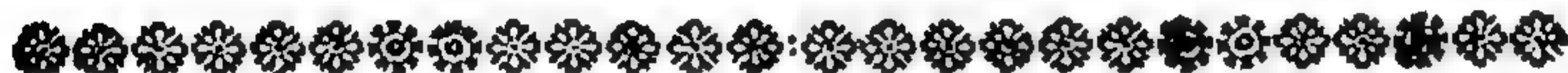
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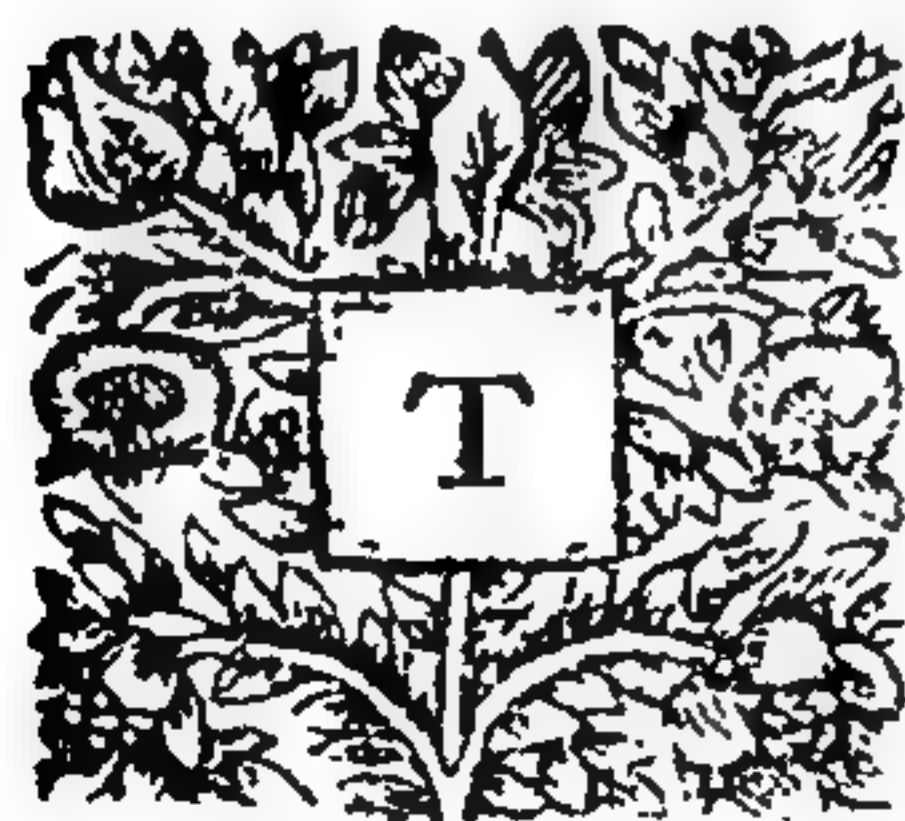
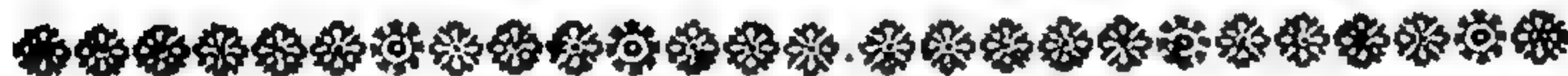
HISTORY

OF THE

HOLY BIBLE.



BOOK I.



THE Almighty Architect having in his Eternal Wisdom surveyed the *Chaos* in its rude and shapeless Condition, shew'd the first Instance of his Power in creating Light ; for hitherto nothing but Darkness over-spread the uniform'd Earth and Water, which

with the other Elements and Materials of the Creation lay blended together without Order or Distinction ;

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only

only the (*a*) Spirit of God moved upon the Face of the Waters. No sooner had the Light displayed its chearful Beams, but it gave Birth to the first Day, which was immediately succeeded by the first Night. And this was the first Day's Work of the great Creator; who was so pleased with the Operation of his Hands, that he gave it his sacred Approbation, distinguishing each with a new Name, calling the Light Day, and the Darkness Night.

And to keep so much of this Part of new-framed Nature within just Limits, the Almighty laid the Foundations of Heaven, called by the Name of (*b*) Firmament, which was to keep the Waters of the Clouds and those below them asunder.

As yet the Creation consisted of nothing but Light; the Waters and the Firmament that parted them; therefore God commanded that the Waters might be reduced within Bounds; upon the Retreat of which the dry Land appear'd, and this was called Earth, as the Gathering of the Waters was called Sea. This likewise received his gracious Probat; but being as yet irregular and uncultivate, he resolves to bestow upon it a prolifick Virtue as well as Ornament and Decoration: He no sooner gave the Word, but Nature covers the Earth with a beautiful Carpet of Flowers, Plants, and Trees of all Sorts.

Hitherto the Light, which God created the first Day, (and without which the Order and Beauty of Things would have been altogether useleſs) was diffused throughout the Universe, by the Struggling of the small Globes of etherial Matter, to break loose

(*a*) *Spirit*. Thus our Translation; which ought to have been render'd a *most vehement Wind*, instead of the *Spirit of God*, since the *Hebrew* Word *Ruach* signifies as well the *Wind* as the *Spirit*, and this Signification of it agrees very well with *Moses's* Narration, which represents the Earth mixed so with the Waters, that it could not appear, and so stood very much in need of a Wind to dry it. As the said

Moses observes, *Exod. xiv. 21.* that there arose a *strong east Wind* the Night before the *Israelites* passed thro' the *Red-Sea*, which made it dry.

(*b*) *Firmament*. The *Hebrew* Word *Rakia* signifies *Extension*, and by it here *Moses* means that Extent of airy Matter, which encompasses the Earth, and separates the Clouds from the Waters that are upon the Earth.

from

3

GENESIS CHAP. I.

Man is created in the Image of GOD.



GENESIS 1. Verse 27.

*GOD created man in his own image,
in the image of GOD created he him, male
and female created he them.*

4.

Book I. *of the Holy Bible,* 3

from the Centre of their Vortexes; but on the fourth Day God made those two great Luminaries of Heaven, the Sun and Moon, one to rule the Day, and the other the Night; and to render them more useful, by the Regularity of their Motion, he appointed them for Signs to distinguish the Seasons, and by them divide Time into Days and Years. He made the Stars also, which he set in the Firmament, where they finish their Revolutions in their proper Periods of Time.

God having spent the first four Days in the Creation of inanimate Things, proceeded to that of Living Creatures, by giving a productive Quality, “ Let the “ Waters, *says he*, bring forth abundantly the (c) “ moving Creature that hath Life, and (d) Fowl that “ may fly above the Earth in the open Firmament of “ Heaven.” After this God created great (e) Whales, and all other living Creatures which the Waters produced, and gave them this Blessing, “ Be fruitful, and “ fill the Waters with Fish, and the Earth with “ Fowl.” Moreover he added to the Fertility of the Earth, which before brought forth only Vegetables, the Production of Animals, saying, “ Let the Earth “ bring forth the living Creature after its Kind; Cat- “ tle and creeping Things, and Beasts of the Earth “ after their Kinds; and it was so.

All these Parts of the Creation being thus finished in their admirable Order, the Almighty, to crown

(c) *Moving.* Fish in *Gen. i. 20.* are not improperly called creeping Animals, because tho’ they have no Feet, but lying upon their Bellies in the Water, with the help of their Fins they row themselves along.

(d) *Fowl.* From this Text of *Genesis*, some have started an Opinion, that Fowl derive their Origin from the Water. And others from *Gen. ii. 2. 19. Out of the Ground God formed every Beast of the Field, and every Fowl of the Air*, raise another, That Fowls take their Beginning from the Earth. These two Texts are easily reconcileable, for neither denies what

the other says, tho’ they speak differently; as when *Moses* says, *Gen. i. 20. Let the Waters bring forth, &c. and Fowl*, he does not say that the Earth did not bring forth Fowl. It is most reasonable to think they had their Original partly from the Water, and partly from the Earth, and this might render the Flesh of Fowls less gross than that of Beasts, and more firm than that of Fishes. Hence *Philo* calls Fowl the Kindred of Fish,

(e) *Whales.* The *Hebrew* Word *Tanninim* signifies all vastly great Creatures, as well on Earth, as in the Water, and is commonly apply’d to all great Fishes.

this great Work, changes his Style, which before was, Let this, or that be so, and says, Let us make Man in our own (*f*) Image, after our own Likeness: Which represents God as acting more immediately himself, and undertaking this excellent Piece of (*g*) Workmanship with some Sort of Reflection and Deliberation: And tho' the Matter out of which Man was formed was but the Dust of the Ground, yet God, to shew his Omnipotence, breathed into his Nostrils the Breath of Life, and Man became a living Soul. Man being thus excellently made was by God invested with the Two great Blessings of Fruitfulness and Dominion: *Be fruitful, says he, and multiply, and replenish the Earth, and subdue it, and have Dominion over it.* He constituted him Lord over all other Creatures, and gave him the Product of the whole Earth for his Sustenance and Pleasure.

Such was the Creation of the World, of which when God had taken a general Survey, he pronounc'd it very good. And on the (*h*) Seventh Day he ended all his Works. which Day he appointed to be kept

(*f*) *Image.* Many of the ancient Fathers distinguish Image from Likeness in this Place; Image relating to his Nature, and Likeness to the Divine Virtues.

(*g*) *Workmanship.* See *Ephes. ii. 10.* and *Act. xvii. 28.*

(*h*) *Seventh.* Interpreters are strangely puzzled with what our Translation, and some others, make *Moses* say in *Gen. ii. 2. And on the Seventh Day God ended his Work, which he had made.* This Difficulty seem'd so material to the LXX, and to the Syrian and Samaritan Interpreters, that they put in the Number Six in the Place of the Seventh *ἐν τῇ ἡμέρᾳ τῇ ἕκτῃ*, and some, as *Ludovicus, Capellus* and *Morinus*, have made no Scruple to prefer their Version to the *Hebrew* Text. Others give the Words the several following Explications: *viz.* That God made the Seventh Day; that the seventh Day he communicated Motion and Action to the Things he had created the preceding Six Days. That the seventh Day he knew

they were ended, and to add no more, that the Words should be render'd, *The Seventh Day he desired his Works,* i. e. heartily purposed to preserve them. Nor are others less unanimous. Some think that God gave the finishing Stroke to his Works on the Seventh Day, to prevent the too superstitious Observation of it. Others, that the Words should be translated, *On the Seventh Day he rested from his Works;* but the *Hebrew* Verb cannot be so taken in this Place, as the Learned do know. Some imagine *Eve* was created the Seventh Day, contrary to the express Words of *Moses, Gen. i. 27.* Others understand the Seventh Day exclusive. It's strange, that so many Learned Men should have been so much puzzled with such a plain and easy Passage, which should be translated, *And the Seventh Day God had ended his Works, which he had made;* that is, that the Seventh Day there remained nothing to be made, as the greatest Masters of the *Hebrew* Tongue do acknowledge.

Holy,

Holy, that Man might therein consider the Excellency of the Creation, and God's Goodness towards him; which he still enlarged by additional Bounties accommodate to the Use and Pleasure of Life. The first of which he express'd in his Choice of the most beautiful Spot of Ground, called the Garden of (*i*) *Eden*, or the Terrestrial Paradise; wherein God placed him, that he might cultivate and keep it, giving him a general Permission to eat the Fruit of every Tree in the Garden, even of the (*k*) Tree of Life, except of the Tree of the Knowledge of Good and Evil; giving him thereby an Occasion to shew his Fidelity to his Maker, and his Readiness to depend on him as his supreme Lord and only Benefactor; at the same Time, to terrify him from Disobedience, he annexes a dreadful Penalty to the Transgression of this Precept: *In the Day, says he, that thou eatest thereof thou shalt deserve to (l) die without Remission.*

B 3

God

(*i*) *Eden*. The Part of the World in which the Garden was, is sufficiently denoted by the Rivers *Chuddebel* and *Peratb*, which are certainly the *Tigris* and *Euphrates*. The *Gebon* and *Pison* are not so well known; but since it is said, that these four Rivers united into one Channel in the Terrestrial Paradise, going out from thence form'd four several Branches, it must be allowed that the *Gebon* and the *Pison* were in the same Part of the World, as the *Tigris* and the *Euphrates*; and it is very likely, that the earthly Paradise was about that Place, where those Rivers being united in one Body, afterwards divide into two Branches, which the Scripture calls *Gebon* and *Pison*, one of which runs into the Country of *Susiana*, which is the Land of *Chus*, and the other into the Land of *Havilah*, which is a Part of *Arabia* the Stony.

Our learned Countryman, Dr. Henry More, alledges that Paradise was about *Mesopotamia*, that Country being not far distant from *Judea*. For it is the Tradition of the Fathers, that *Adam*, when he was ejected out of Paradise, having travell'd over some Parts of the World, came at last to *Judea*, and there died,

and was buried in a Mount, which his Posterity, because the Head of the first Man was laid there, called *Mount Calvary*, where Christ was crucified for the Expiation of the Sins of *Adam*, the first Transgressor. If the Story be not true, (says Dr. More) it is pity but it should be, because it has such venerable Asserters, as *Cyprian*, *Athanasius*, *Basil*, *Origen*, and others of the Fathers, as *Cornelius a Lapide* affirms.

(*k*) *Tree*. *Moses* in *Gen*, ii. 9. mentions two Trees, the Tree of Life, and the Tree of the Knowledge of Good and Evil. The Tree of Life, is supposed to be so called, because the Fruit of it had the Virtue of preserving from Death; by eating of which, Man was supply'd with continual youthful Vigour, till he should be translated from a corporeal Life to a spiritual and immortal. The Tree of the Knowledge of Good and Evil had that Name, because after *Adam* and *Eve* had eaten of its Fruit, they began to know the Good they had lost thro' their Disobedience, and the Misery they were fallen into.

(*l*) *Die*. *Gen*. ii. 17. The Version runs thus——*Thou shalt die the Death:* Which

God having given *Adam* a Permission what to eat, and a Prohibition what to forbear, puts him in Execution of the Sovereignty he had before given him, bringing all the Beasts of the Field and Fowls of the Air before him, that he might give them their Names, and whatsoever *Adam* called any Creature, that was its Name. And now *Adam* being the only Creature that wanted a Companion, God caused a deep Sleep to seize on him, and whilst he slept, God took out one of his (*m*) Ribs, closing up the Flesh again, and made it into a Woman, and brought her to him. *Adam* being sensible of what his Maker had done, as soon as he saw the Woman, in a sort of Rapture says, *This is now Bone of my Bone, and Flesh of my Flesh*: And, as he had given Names to all other Creatures, he likewise calls her Woman, subjoining a Reason, because she was taken out of Man: These two then being such Relatives, were to be inseparable, and that in all future Ages, Man should leave Father and Mother, and incline wholly to his Wife, and they two be, as it were, but one. This was the divine Institution of Marriage, with the Law thereof, in the naked Innocency, and unblushing Simplicity of the Man and

Which would imply, that on the Day that *Adam* should eat of this Tree of the Knowledge of Good and Evil, he should die; which was not so, for *Adam* lived many Years after. Therefore, as some observe very well, it should be render'd, *You shall deserve to die without Remission*. For the Scripture often expresses by the Future not only what will come to pass, but also what ought to come to pass. And to this Purpose there is a very apposite Text, 1 Kings ii. 37. where *Solomon* says to *Shimei* ——— *In the Day that thou goest out and passest the Brook Kidron, thou shalt assuredly die the Death*; i. e. thou shalt deserve Death without Remission: For *Solomon* reserved to himself the Power of punishing him when he should think fit; and in effect he did not put him to Death the same Day in which he disobey'd, no more than God did put *Adam* to Death the same Day

that he did eat of the forbidden Fruit.

(*m*) *Ribs*. The *Atheist* here is apt to raise Scruples and Difficulties, demanding whether this Rib of *Adam* was a superfluous one or not? How God made a Woman of a Rib? And why he did not make Woman at the same Time he made Man, as he created other Males and Females? These are frivolous *Queries*, but ought to be answered. Was it more difficult for him to form a Woman out of a Rib, which was covered with Flesh, than to make the Body of a Man, or a Beast, out of the Earth? We know not in what manner that was done, nor is it necessary we should know it. It is enough, that Woman was formed of the Substance of the Man's Body, and that such a Way of forming it was more agreeable than any other to God's Order and Wisdom.

his

GENESIS CHAP. III.

The fall of Adam and Eve.



GENESIS 3. Verse 6.

When the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took: etc. 8.

his Wife, while they abode in the delightful Garden of *Eden*. This was the innocent State of our first Parents; tho' they were (*n*) naked they were not ashamed, for they had hitherto contracted no Guilt, their Conscience was an unspotted Tablet, no depraved Affections having invaded their chaste Souls; for before Sin entered, all Things were honest and comely,

But the blisful State of this happy Pair was but short liv'd; for the (*o*) Serpent, the Chief of the fallen Angels, envying the Happiness of Man, who hitherto retain'd and enjoy'd that State of Innocence

(*n*) *Naked*. *Plato* in *Politic*, seems to take that *Nakedness*, which he attributes to the People of the Golden Age, from hence.

(*o*) *Serpent*. *Moses* in his relation gives no Account of the Creation or Fall of Angels, both Good and Bad. It's certain they were all created Good, as all Things else were that God had made. But that some of them kept not their first Estate, but left their own Habitations, and thro' Pride aspiring higher, sinned against God, and were by him cast down to Hell,, is certain from the Apostles *St. Peter* and *Jude*, 2 *Pet.* ii. 4. *Jude* 6. to which some additional Light is given from *Job* iv. 18. *John* viii. 44. and 1 *John* iii. 8. The Chief of these fallen Angels, called here the *Serpent*, and afterwards the Old Serpent, *Rev.* xx. 2. and *Beelzebub* or Prince of the Devils (which were the rest of those Angels that fell) was he that tempted *Eve*. Commentators indeed do vary much in their Opinions; some pretend that by the *Serpent* is to be understood the Devil, and that all which is said of the Discourse, and of the exterior Temptation, is to be understood of the inward Suggestion of *Satan*. Others say, the Devil took upon him the Shape of a Serpent; but both these Opinions seem opposite to the Words of *Moses*, who supposes that *Serpent* was one of the Animals of the Earth: The Punishment God inflicted on it of creeping on the Earth, and the Enmity between its Race and that of Women, are Particulars which do not agree with any, but the true and real *Serpent*. But suppo-

sing him to be a *Serpent*, some will allow him to have had the Use of Speech and Understanding at first, of which for his Transgression he was deprived; with many other Conjectures to as little Purpose. *Abarbinel* the learned *Jew* expounds the Temptation of the *Serpent* most ingeniously of any, and after a quite different Manner. He pretends, that the *Serpent* did not speak, and that *Eve* said nothing to it, but that the said Animal being very active, got upon the Tree of the Knowledge of Good and Evil, took of the Fruit, and eat of it; and that *Eve*, having seen it several Times do so, and not die, concluded with herself that the said Fruit did not occasion Death, and that it might be grateful to the Taste: And that it was thus the *Serpent* gave the Woman to understand, as if it had spoke, that she would not die for eating that Fruit, which made her believe, that God had only forbid them eating of it, because if they did so, they would have the Knowledge of Good and Evil. This Opinion indeed solves all Difficulties; and yet it must be owned, that the Text seems to express more, and to insinuate, that there was a real Dialogue between the *Woman* and the *Serpent*. We must therefore return to the more general Opinion of the Expositors, that the *Devil* actually made use of the *Serpent* to talk to *Eve*, and tempt her. It was a real *Serpent*, and not an imaginary one that spoke to her; but it only spoke by Means of the *Devil*, who made use of that Creature as the fittest to be employed in that Service.

and Blifs, in which he was created, and which they by Ambition had forfeited and loft, contrived how to feducer Man from his Obedience, and draw him into Transgression, that he might have him a Companion in his Punishment. In order to which he attacks the Woman, as the weaker Veffel, by whom he thought he might more eafily prevail upon the Man. His diabolical Project took; for he no fooner accofted her, but he gain'd his End: With a feeming Sort of Indifference he betrays her into an eager Purfuit of her Ruin. “ Indeed, *fays he*, God hath commanded you not to eat of every Tree of the Garden.” Nay, *replies the Woman*, “ it is but one Tree that is forbidden us; for we may eat of the Fruit of every Tree in the Garden, except of the Fruit of the Tree which is in the Midft of the Garden; for God hath faid, Ye fhall not eat of it, neither fhall ye touch it, left ye die.” God’s Word was pofitive, which he made to *Adam*, *Thou fhalt die*; but the Woman in repeating it, renders it only doubtful, and in doubting of God’s Threatning, ſhe feemed to yield. The (p) Serpent finding her staggering, purfues his Advantage, and encourages her with Affurance that ſhe ſhould not die; for God knows, (q) ſays he, that in the Day ye eat thereof, your Eyes fhall be opened, and ye ſhall be as Gods, knowing Good and Evil. That inflam’d the Woman’s Ambition and Defire, for the Fruit was not only tempting to the Eye, and grateful to the

(p) *Serpent*. *Mofes* does not ſay expreſſly, the Devil made uſe of the *Serpent* to tempt *Eve*, but contents himſelf with relating Faëts as they happened outwardly, without commenting on them, or giving any Expoſition; as in the eighteenth Chapter of *Genesis*, he calls the three Angels that appeared to *Abraham*, Men, without declaring that they were Angels. *St. Paul* 2 *Cor.* xi. 3. in the ſame manner aſſigns to the *Serpent* the Seducing of *Eve*; but in

another Place of the Scripture that Seducing is aſſign’d to the Devil.

(q) *Says*. It hath been objected by ſome, that ſince the *Serpent* could not ſpeak naturally, how it came to paſs that *Eve* was not frighted when ſhe heard it talk? To which it may be eaſily answered: 1. That *Eve* being but newly formed, might not know that Animals did not ſpeak. 2. That being hitherto in a State of Innocence, Sin having not as yet ſeiz’d them, ſhe was not ſubject to fear.

Palate,

Palate, but desirable for its instructive Quality of making one Wise. Whereupon forgetting the Prohibition; and dreadful Menaces attending, her Curiosity hurries her on to her Destruction: She eats of the Fruit; and her Husband, stimulated by the same Desire of being as knowing as his Maker, is easily persuaded by his Wife to taste of it with her. No sooner had they eaten of the forbidden Fruit, but their Eyes were opened; but alas! it was to see their own Nakedness and Misery. They had indeed acquired Knowledge, but it was a Knowledge arising from sad Experience, that the Serpent had betray'd them both, and drawn them from the Good which they knew before, into the Evil which they knew not. This dear-bought Knowledge brought upon them at once both Guilt and Shame. *Moses* had before observed, that *Adam* and *Eve* were naked, and were not ashamed; before Sin was committed they were innocent and free from Passions, like Children which were not ashamed of their Nakedness; but after they had sinned, they began to feel the disorderly Motions of Concupiscence; they were ashamed to see themselves naked, and being put to the poor Shifts of Art to conceal their new-discover'd Nakedness, they made themselves Aprons to cover them. And now their Woe is increas'd by a sad Chain of Passions, which their Disobedience had intail'd upon them; Guilt attended with Shame, and slavish Fear pursue them: For when they heard the Voice of God, walking in Paradise, when the Wind arose in the Afternoon, they hid themselves from the Face of the Lord among the Trees of the Garden. God at that Time was heard, and made himself known to Man after a sensible Manner: He called *Adam*, saying, Where art thou? Not to know where he was, but to make him more sensible of his Fault. *Adam* finding himself discovered, in great Confusion was forced to answer, "I heard thy Voice in the Garden, " and was afraid, because I was naked, therefore I
" hid

“hid myself.” In confessing his Nakedness he own’d his Guilt; of which God immediately convicted him; for demanding how he came to know he was naked? (which God knew he could no way come to the Knowledge of, but by Eating of the forbidden Fruit) *Adam*, who was not yet grown so hardy, as to deny the Fact, own’d himself guilty, but endeavoured to excuse himself, by laying the Blame upon his Wife, not without a tacit Reflection on God himself: “The
 “Woman, *said he*, whom thou gavest to be with
 “me, gave me of the Fruit and I did eat.” God thereupon calling the Woman to account, said, “What
 “is this thou hast done?” She also readily confessed the Fact; but like her Husband, being willing to excuse herself, alledged, That she was betray’d into it; “The Serpent, *said she*, beguiled me, and I did eat.” God having by Examination brought this unhappy Pair to Confession and Conviction, did not proceed so with the Serpent; but presently passing Sentence upon him, he said, “Because thou hast done
 “this, thou art cursed above all Cattle, and above
 “every Beast of the Field; upon thy Belly shalt thou
 “go, and Dust shalt thou eat all the Days of thy Life.
 “And I will put(*r*) Enmity between thee and the Wo-
 “man, and between thy Seed and her Seed, it shall
 “bruise thy Head, and thou shalt lie in wait for her
 “Heel.” Then pronouncing Sentence on the Woman, God said, “I will greatly multiply thy Sorrow
 “and Conception. In Sorrow shalt thou bring forth

(*r*) *Enmity*. The Enmity here mentioned is that Antipathy which God set between Mankind and his Issue, and the Devil and his, at whose Instigation our first Parents were betrayed to Sin; By the Seed of the Woman, meaning Jesus the Saviour of the World, and the Faithful; and by the Seed of the Serpent (the Devil) all Infidels and wicked People; closing the Curse of the Serpent with the same Allegory. *It shall bruise thy Head, and thou shalt lie in*

wait for her Heel: i. e. O Devil, the Seed of the Woman shall use thee as a Serpent, tread thee under Foot; and thou O Serpent, shalt, like thy self, lie in wait to bite its unwary Heel. Upon which the *Targum of Chaldee* paraphrase thus: *When the Sons (or Seed) of the Woman shall observe the Law, and its Precepts, then shall they trample on thy Head and kill thee; but when they shall forsake the Law, thou shalt bite their Heel.*

“Children,

“ Children, and thy (s) Desire shall be to thy Husband, and he shall rule over thee.” And unto *Adam* he said, “ Because thou hast hearken’d unto the Voice of thy Wife (in Opposition to my Command) and hast eaten of the forbidden Tree ; cursed be the Ground for thy Sake ; in Sorrow shalt thou eat of it, all the Days of thy Life. Thorns also and Thistles shall it bring forth to thee ; and thou shalt eat the Herb of the Field. In the Sweat of thy Face shalt thou eat Bread, till thou return to the Ground out of which thou wast taken : For Dust thou art, and unto Dust shalt thou return.” These three Criminals having receiv’d their Doom, God expell’d them the Garden of *Eden*, and sent the Man to till the Ground from whence he was taken ; and lest he should have the same Desire of Tasting of the Tree of Life, as he had of the Tree of Knowledge of Good and Evil, God placed (t) Cherubims to guard the Entrance of Paradise with a flaming Sword, to preserve the Tree of Life from his profane Hands. And thus from the Fall of our first Parents proceeded all those Ills which defac’d these beautiful Works of their Creator ; and hence Sin, Pain and Death were intail’d upon their Posterity. With guilty Shame they are forc’d to quit their Seat of Innocence, and exchange fair *Eden*’s Garden for an uncultivated World, which produc’d nothing but what was the Effect of toilsome Labour, and where they had no other Prospect, but a sad Variety of Care and Trouble.

And now *Adam* being expell’d Paradise knew his Wife *Eve*, who conceiving bare him a Son, whom

(s) *Desire*. Desire here signifies Obedience as to a Superior ; that the Woman should desire nothing but what was agreeable to the Will of her Husband : And this is further inforc’d from *Gen. iv. 7.* where the Dignity of the First-born is given to *Cain* over *Abel* in the same Words, *Unto thee his Desire shall be (subject) and thou shalt rule over him.*

(t) *Cherubims*. They are generally believ’d to be Angels ; though the *Hebrew* Word may be taken for all Things in general that can strike a Terror, and the flaming Sword may be also taken metaphorically for Fire, Lightning, or any other Body, which by its Brightness hindred Men from approaching to Paradise.

she call'd (*u*) *Cain*, and said, "I have gotten a Man
 "from the (*w*) Lord." (*x*) After him she bare *Adam*
 another Son, who was named (*y*) *Abel*. These two
 Brethren; when they grew up, betook themselves to
 two different Employments; *Cain*, the Elder, whose
 Disposition was fordid and avaricious, betook himself
 to Tillage; but *Abel*, who was of a more gentle and
 humane Temper, took Delight in a pastoral Employ-
 ment, and fed Sheep. In Process of Time each of
 them brought their Offering to the Lord. *Cain's* was
 the (*z*) Fruits of the Ground; and *Abel's* the Firstlings
 of his Flock, and the Fat of them. The Lord, who
 saw and regarded the Heart of each, accepted *Abel's*
 Sacrifice, but was not pleased with *Cain's*. Hereup-
 on *Cain* was provok'd, which the falling of his Coun-
 tenance plainly shew'd; upon which God expostulates
 with him, and gives him to understand that it was his
 own Fault, that his Offering had not been accepted,
 and that if he did well, he should be accepted; if he
 sinn'd, he should be punish'd for his Offence; but if
 he made good Use of the Instructions and Assurances
 which God had been pleased to give him, (*a*) *Abel* his

(*u*) *Cain*. The word *Cain* signifies Possession; for a Child is called *Parentum possessio* & *supellex*, a Possession or Chattel of his Parents.

(*w*) *Lord*. From this Expression some think, that *Eve* was so far mistaken in *Cain*, as to take him (who was indeed but the First-born in the Transgression) for that Seed, which God had said, should bruise the Head of the Serpent; but so far from being that Seed, or of that Seed, that the Apostle expressly says, *He was of that wicked one*, 1 *John* iii. 12. And some of the *Jews* stick not to say, That he was born of a filthy Seed, which the Serpent cast into *Eve*. But plain it is, that in reciting the Generations of *Adam*, *Gen.* v. *Cain* and his Offspring are wholly omitted, as if they did not belong to *Adam*.

(*x*) *After*. Before the Birth of *Cain*, *Eve* is said to have conceived; but there is no mention made of her Conception

of *Abel*; from whence some conclude they were Twins.

(*y*) *Abel*. The Word *Abel* signifies Mourning, because his Parents long lamented his Death: It signifies also *Vaninity*, either because it presaged the Suddenness of his Death, or that it deroted the Vanity of Mortality to which all are subject.

(*z*) *Fruits*. It is the general Opinion of Commentators, that *Cain* offered the worst of the Fruits of the Earth, which shew'd, that he did not pay his Acknowledgment to God with that Cheerfulness and Sincerity of Heart, as *Abel* did who brought the First of his Flock.

(*a*) *Abel*. In the same Sense God said to *Eve*, that her Desire should be to her Husband, *i. e.* she should go to him for Shelter and Protection, as to a Sanctuary, as the *LXX.* have very well render'd it.

Brother

GENESIS CHAP. IV.

Cain slays his Brother Abel.

5



GENESIS 4. Verse 8.

And it came to pass when they were in the field that Cain rose up against Abel his brother and slew him.

13.

Brother should come to him as to a Refuge, and submit himself to his Authority. But this kind Reproof made no Impression on *Cain*; instead of being sensible of his Fault and repenting, he grows incensed against his Brother, and taking Occasion not long after to discourse with him when they were together in the Field, he fell upon innocent *Abel* and slew him. This unnatural Murder gave Death the first Handsel, which proceeded from no other Ground, but that because the righteous *Abel* worshipp'd God more sincerely, and more acceptably than *Cain* did. But he is soon call'd to an Account for it, for God examining him where his Brother was, he very insolently as well as falsely answered; he knew not: And as if he had been affronted by being question'd about his Brother, he furlily answered, "Am I my Brother's Keeper?" But the Lord not only charg'd him with the Murder of his Brother, but convicted him of it too. "What
"hast thou done, *said he*, the Voice of thy Brother's
"Blood cries to me from the Ground. And now art
"thou cursed from the Earth, which hath opened
"her Mouth to receive thy Brother's Blood from thy
"Hand. When thou tillest the Ground, it shall not
"henceforth yield unto thee its Strength: Nor is that
"all: but a Fugitive and a Vagabond shalt thou be
"upon the Earth." This Sentence was gentle in Comparison of the horrid Crime; but *Cain*, amaz'd at it, began to be sensible of the Heinousness of his Offence, and the Misery he was reduced to: (b) My Offence, *said he*, is too great to obtain Pardon. This was an Expression of Despair rather than Repentance;

(b) *My Offence, &c.* All the Versions make *Cain* speak like one in Despair, *Gen. iv. 13.* The Vulgar Latin makes him say, *My Iniquity is greater than that I should merit or obtain Pardon.* Pagnine, Tremellius, the French, and Ours. *My Iniquity is greater than I can bear.* The former is the Meaning which the LXX and Chaldee Paraphrase have

given it: But why should we not translate it with some Rabbins, *Is my Iniquity greater than that it can be pardon'd?* This hath nothing contrary to the Answer which God gave him, and which he likewise back'd with a miraculous Sign, to assure him of his Protection, as you may see in the Note (d) following.

and he seems not so sensible of his Sin as of his Punishment. “ Behold, *said he*, thou hast driven me out this
 “ Day from the Face of the Earth, and from thy Face
 “ shall I be hid, and I shall be a Fugitive and a Vagabond
 “ in the Earth, and it shall come to pass that (c) every
 “ one that findeth me shall slay me. “ But God having
 taken this Cause into his own immediate Cognizance,
 and fix’d the Punishment, secur’d him against that
 Dread, declaring, that whosoever should slay *Cain*,
 Vengeance should be taken on him Sevenfold, that is,
 in a very grievous Manner; God giving us thereby
 to understand, that Vengeance is to be left to him,
 and that it is not lawful for private Persons of their
 own Authority to kill such as deserve it. And that
 none by Mistake might slay *Cain*, God set a (d) Sign or
Wonder

(c) *Every one.* Among all the Conjectures of *Peirere* and others, concerning the State of the Pre-Adamites, there is but one that seems to have any Difficulty; which is, that *Cain* having slain his Brother *Abel*, and going away towards the East, said, *Every one that findeth me will slay me.* This seems to imply, That there were then Men upon the Earth. *Cain* married, he had a Son called *Enoch*, and being come into the East he there built a City, to which he gave his Son’s Name. Hence they conclude that the Earth was inhabited by Men, and another Race of Men than that of *Adam*; for *Abel* was dead, *Cain* was fled, and *Seth* was not born till the 130th Year of *Adam*, after the Death of *Abel*. But this Objection hath little in it, if we observe, that the Murder of *Abel* by *Cain* happen’d long after their Birth, a short Time before that of *Seth*, who was born in the 130th Year of *Adam*; for *Eve* look’d upon the Birth of *Seth* as a Comfort for the Death of *Abel*, saying, *God hath appointed me another Son in the Room of Abel, whom Cain slew.* Supposing then that Murder to have happened in the 128th Year of the World, there might be then many Men on the Earth descended from *Adam*; for tho’ the Scripture names but Three of his Children, yet it is said, *Gen. v. 4.*

he had Sons and Daughters. If we calculate the Number of *Adam*’s Children and their Offspring in 122 Years, it will appear there might be a great Number of Men and Women: So that it is not surprizing, that when *Cain* slew his Brother *Abel*, some other Part of the Earth should be peopled.

(d) *Sign.* There is nothing more ridiculous than the Conjectures of the Rabbies, and of some Christian Doctors, concerning this pretended Mark, which they think God did imprint upon the Body of *Cain*, to distinguish him from other Men, and to keep him from being killed. Some imagine, that it was some of the Letters of the Name *Jebo-vab*, or of the Hebrew Alphabet, or even of the Name *Cain*, that were printed on his Forehead, or on his Arms. Others have fancied that it was a Horn, which grew out of his Forehead. Several of the Fathers, and some *Arabians* have thought it to be a continual Trembling of the Body. There are some, who imagine, that this Sign was a Dog that always attended him; others, that the Earth always shook about him: But supposing there had been a real Mark set upon some Part of *Cain*; yet since the Scripture gives no Account of what Mark it was, it is Rashness to guess at it, But the Mistake lies in the Translation.

Wonder before him to persuade him, that whosoever should find him should not kill him. Upon this *Cain* went out from the Presence of the Lord, and dwelt in the Land of *Nod*, which is to the Eastward of *Eden*, beyond the Country of *Babylon*; and having by this Time taken a Wife, she conceived and bare him a Son, called *Enoch*, after whose Name *Cain* called the City, which he afterwards built. This *Enoch* begat *Irada*; *Irada* begat *Mehujael*; *Mehujael* begat *Metbusael*; and *Metbusael* begat *Lamech*. This last the Scripture takes Notice of, as a Thing altogether new and singular, that he was the First that introduc'd *Polygamy*, for he married two Wives called *Adah* and *Zillah*. By the first he had two Children, *Jabal*, who first invented the Use of Tents, and to order Cattle; and *Jubal*, who was the first Inventor of Musical Instruments. By his Wife *Zillah* he had a Son called *Tubalcain*, who first found out the Art of working of Metals, and was the first that made Armour and warlike Weapons: A Trade well becoming one of murdering *Cain's* Posterity. This is the Register of *Cain's* Posterity for seven Generations, which *Moses* might enumerate perhaps to shew who were the Authors or Inventors of certain Arts or Trades, and who were instrumental in corrupting the better Seed of *Adam* afterwards. But of *Cain's* more immediate bloody Race, none was more eminently barbarous than *Lamech*; for his

Translation; and almost all the Versions have committed a Fault in translating *Gen. iv. 15.* *That God had put a Mark on Cain, lest any finding him should kill him*: Tho' the Original says no such Thing, as the *LXX.* have, who render it very well thus, *That God set a Sign or Wonder before Cain, to persuade him that whosoever should find him should not kill him.* Almost the same with that which is said, *Exod. x. 1, 2.* that *God did set Signs before the Egyptians*, and *Isa. lxvi. 19.* that *he would set a Sign among the Heathen.* Where 'tis evident, he does not mean any particular Mark,

which should be set on their Bodies, but only those Signs and Wonders, which he wrought in *Egypt* to oblige *Pharaoh* to let his People go, and the miraculous Manner, after which he delivered them from the *Babylonish* Captivity. This Explication is natural and agreeable to the Methods of divine Providence, which is wont to convince the Incredulous by Signs and Wonders. Nor could any less assure *Cain*, in the Fear he was under, that the First that did meet him should not kill him, after what God had said to him, in upbraiding him with his Crime.

Wives,

Wives, knowing that all Men hated him for his Cruelty, were afraid for him; upon which, to satisfy them, he boastingly said, that none could resist him, for he had murder'd a Man, though he was wounded; and making himself secure to them, he tells them, tho' in a scoffing Manner, that if *Cain's* Death was to be aveng'd Seven-fold, his would be seventy Times seven Times, valuing himself upon more Murders than *Cain* could. And thus much for *Cain* and his Offspring, which were all swept away by the Deluge.

Adam having thus unhappily lost his Son *Abel*, God supply'd his Loss by giving him another, whom he named *Seth*; for, saith *Eve*, “God hath given me “another Son instead of *Abel*, whom *Cain* slew.” This Man had a Son called *Enos*, of whom it is said, that in his Time Men began to call upon the Name of the Lord; which is to be understood of a publick Worship, or with Ceremonies. Through this *Seth*, *Adam's* Line is by *Moses* continued in Ten Generations before the Flood, with the Age of each of those long-liv'd (e) Fathers. Among these, in the Seventh Degree from *Adam*, lived *Enoch*, to whom this singular Testimony and Character was given, That God was so pleas'd with his good Life and virtuous Conversation, that he translated him to Heaven immediately. *Enoch* left behind him his Son *Methuselah*, the longest liv'd of the Patriarchs, and he left behind him *Lamech* the Father of *Noah*, whose Birth was congratulated with this prophetick Rapture by his Father, (f) That he should prove a Comfort to his Family for the Curse which the Lord had laid upon the Earth: Which Prophecy was verified, but in another Manner; for *Noah* by his righteous Life deliver'd the Church, and preserv'd it from perishing, by his Obedience.

By this Time the World began to grow populous, and tho' *Seth* and his Progeny for some Ages were shy

(e) See *Gen.* v.

(f) See *Gen.* v. 29.

of conversing with *Cain* and his Family, by reason of their barbarous and bloody Disposition; yet Time wore off that Aversion, and as the World grew more replenish'd with People, the Generation of the Righteous indulging themselves in too great a Liberty, entertained a more free and familiar Conversation with the wicked Offspring of cursed *Cain*, than was fit or safe for them. By which Means having exposed themselves to the Allurements of their Women, the Lust of the Eye representing the Daughters of Men fair, prevail'd upon the (g) Sons of God to take them. It is not to be doubted, but that these, who were the Offspring of the Righteous, and profess'd themselves to be the Sons of God, were not a little by this Time degenerated from the Virtue and Piety of their Ancestors. For we find, that immediately after this God

(g) *Sons of God.* The two great Families derived from *Adam*, viz. That by *Cain*, and that by *Seth*, (who succeeded righteous *Abel*) as they differed in their Natures and Course of Life, so they were distinguished by very different Appellations. For the Offspring of *Cain* being wholly given up to worldly Pleasures, and minding only earthly Things were called Men, or Sons of Men: But the Offspring of *Seth*, because they addicted themselves to Virtue and Piety, and profess'd to worship the true God, were called the Sons of God.

This is very rational and plausible, and, I believe, true: And yet a modern Annotator, not without Reason, says, some Versions have not been exact enough, in rendering what *Moses* remarks of the Behaviour of those who were in Authority an Age before the Deluge; making him say, *Gen. vi. 2. That the Sons of God saw the Daughters of Men, that they were fair, and they took them Wives of all that they chose.* This gave Occasion to that extravagant Opinion of several Jewish Writers, followed by several Fathers of the Church, viz. That Angels had come down upon Earth, and taken to themselves Wives, with whom they begat a Generation of Giants: And

to that no less extravagant Fancy of others, who imagined that the Sons of Men did signify the Devils. But it was easy to have observed, that the Word *Elohim* often signifies no more than a Judge or Sovereign, or a Person invested with Authority, as the best Interpreters do acknowledge; and that, as the *Hebrew* does express the inferior Sort of People by the *Sons of Men*, so the *Daughters of Men* signify no more than the Daughters of the inferior Sort. It must have been observed further, that the Verb *Labach* does not only signify to take, here, and in several other Places, but to take by Force, or Surprise, or to ravish, and that this Behaviour is called a Violence, v. 11. 13. which provoked God to send the Deluge on the Earth. *Moses's* Design then is to aggravate the Wickedness of that Age, by shewing that those who were in Authority, and consequently should have been exemplary for Virtue and Piety, were nothing but Patterns of Lust and Violence: So that the Words should have been rendered, *That the Sons of the Sovereignty seeing that the Daughters of the inferior Sort were fair, they took them by Force, and ravished them at their Pleasure;* as some Versions and Interpreters have expressed them.

C

complained

complained of the Wickedness of Man in general. But how depraved soever they were before, this Alliance with those who were not the same with them in the Profession, at least, of Religion, and the Worship of God, did fill up the Measure of their Iniquity, and aggravate their Sin. God seeing the Corruption general, and daily increase, is said to repent that he had made Man, and seeing no Hopes of their Repentance, he declared he would destroy the whole Race : Only *Noah*, who was a just and pious Man, found Favour in the Sight of God, and for his Sake, his Family, eight Persons in all, were exempted from the general Destruction, which by the Flood was brought upon the rest of Mankind.

Of this approaching Judgment, the merciful God gave Mankind Warning long before he executed it ; for tho' the Wickedness of Man was so great, that (speaking after the Manner of Men) God is said to have repented that he had made Man, yea, that it grieved him to the Heart; yet, saith God, my Spirit shall not always strive with Man, my Justice provokes, my Mercy intercedes ; I am at Strife with myself, how to deal with this sinful Generation ; yet since Man is also Flesh, I will not sweep him away with a sudden Destruction, I will give him yet a Time to return, and repent, yet his Days shall be an hundred and twenty Years. (b) The hundred and twenty Years are almost expired, the Term of Reprieval is at Hand : And yet they shall have a second Warning. God was unwilling to destroy them yet, unless they would wilfully run upon their own Ruin ; for seven Days hence, says he, I will cause it to rain forty Days upon

(b) *Hundred, &c.* This is a great Instance of God's Forbearance, and shews the Difference between the Mercy of God and that of Man. For Man seldom gives Warning where he intends to strike; and more seldom strikes, but where he intends to destroy. " Why dost thou
" give Notice of thy Judgments thou
" art about to execute ? That I may

" never execute those Evils which I
" give Notice of," saith St. *Chrysostom*, answering in the Lord's Stead. And to the like Purpose St. *Hierom* : " God,
" because he desires to punish no Man,
" threatens them with his Punishments
" like a Father, and shakes his Rod,
" because he has no Mind to correct his
" Children."

the

6
GENESIS CHAP. VII.
Noah enters the Ark.



GENESIS 7. Verse 1.

*And the LORD said unto Noah, come thou
and all thy house, into the ark, for thee have
I seen righteous before me etc.*

the Earth. It will be seven Days before it begin to rain, and it will continue forty Days raining : If in that Time they had all turned from their evil Ways, I doubt not but their Doom had been reversed, as it was afterwards at the Preaching of *Jonah*.

But before the hundred and twenty Years were expired, God, seeing no Amendment, declar'd to *Noah* his Resolution to destroy all Flesh from the Earth by a Flood of Waters ; but for the Preservation of *Noah* and his Family, and Seed to replenish the depopulated Earth, he commanded him to make an (*i*) Ark, or Ship of vast Bigness to receive them, and some of all Creatures. This Ark God directed *Noah* to make of *Gopher*, or *Cedar*, and to pitch it both within and without, that the Waters might not penetrate it. The Length of it was to be an hundred and fifty Yards, the Breadth twenty five, and the Height fifteen. There were three Stories or Decks in it ; the First and Second might serve for the Beasts and the Provisions ; the Third it's likely serv'd to lodge *Noah* and his Family, and to keep the Birds. Every Story or Deck might be divided into several Apartments ; and there was a Window above, or an Opening, which went quite round to give Light to the whole Vessel, and the Door or Entering Port was in the Side.

(*i*) *Ark*. Some of the Ancients not thinking the Ark, by these Dimensions, spacious enough to receive commodiously all the Creatures that were to enter therein, with their Stowage of Provision and Necessaries, have extended this Measure by the Geometrical Cubit ; which would make the Ark six Times bigger. But according to the Computation of Bishop *Wilkins* and other learned Men, it is plain that the Ark was capable of containing all those Creatures that came. Had we never seen a Ship, and should be told how many Men, and what Provisions and Merchandize one will carry, it would seem to us no less incredible, than what *Moses* tells of the

Contents of the Ark. But the Geometrical Calculation makes out, that they are both equally possible, and shews that *Moses* spoke Truth. For had he been an Impostor, it would have been a very difficult Matter for him to have found out the exact Bulk of the Ark, in Proportion to what it contained. It is not to be supposed that he made a Geometrical Calculation, which requires much Application and Reflection. It is more likely that he related the Fact historically, as he had received it from his Ancestors, who were not very remote from the Flood, even tho' we had no Regard to Revelation.

Noah having received his Orders and Directions how to make the Ark, and an Assurance from God, that though he destroyed all Flesh beside, yet he would establish his Covenant with him, (*k*) finished the Ark seven Days before the Rain began to fall. All Things being thus prepared, God gave Notice to *Noah* to come into the Ark with his Family, and to take in with him every living Thing of all Flesh, both of Cattle and Beasts of the Field, Birds and Fowls of the Air, and creeping Things, two of a Sort, one Male, and one Female; to keep Seed to stock the Earth again. But of clean Beasts, he was ordered to take them in by Sevens, three Pairs of Males, and three of Females, and the Seventh for Sacrifice. All which Creatures, God, by a secret Instinct, (*l*) disposed to come and offer themselves unto him; and with them he was also to take in Food of all Sorts that were then eaten, sufficient to sustain himself and them.

Noah having pursued these Directions, enters the Ark with his Family in the Six hundredth Year of his Age: And on the Seventeenth Day of the Second Month, (which was about the Beginning of *May*) the whole Face of Nature began to put on a dismal Aspect, as if the Earth were to suffer a final Dissolution, and all Things return to their primitive *Chaos*. The Cataracts of Heaven were opened, and the Sea forgetting its Bounds, overspread the Earth with a

(*k*) *Finish'd*. It is natural for any one to ask where the Ark was built; which in all Probability was in *Mesopotamia*: For the Terrestrial Paradise being there, it is likely the first Men did not remove far from thence, and that *Noah* lived there. And the Ark rested upon the Mountains of *Armenta*, which is not far from thence.

(*l*) *Disposed*. Some have questioned how *Noah* could bring all Sorts of Birds and Beasts to one Place? The Question is ridiculous, considering it was not *Noah*

that brought them, but God by his secret Providence disposing them: Though it might justly be answered in the Case of *Noah* alone, exclusive of God's Power, That all Sorts of Creatures having been created in that Country, some of every kind had remained there, which *Noah* without any Miracle might have tamed some Time before the Flood; so that when the Deluge came on, they might naturally be brought to the Ark, at the Time when *Noah* shut it up.

dreadful

GENESIS CHAP. VII.

The old World drowned..



GENESIS 7. Verse 11.

*In the six hundredth year of Noah's life,
in the second month of Seventeenth day of the
month the same day were all the fountains
22. etc.*

dreadful Inundation. Too late Wretched Man is insensible of his deserved Fate, and in vain he climbs the Hills and Eminencies to shun the Vengeance of his angry God; the highest Mountains yield him but a short Reprieve, and every little Refuge soon disappears with him. Forty Days and Nights it continu'd raining, at the End of which the Ark began to float; the Surface of the Waters being fifteen Cubits, or two and twenty Feet and a half of our Measure, above the Tops of the highest (*m*) Mountains. Here was a dismal Face of Things; instead of the Earth adorn'd with the Productions of Nature and the Improvements of Art, nothing but a watery Desert appeared, which offer'd nothing to the View of Heaven but the floating Wrecks of Man and his Fellow-Creatures, who, except *Noah* and those in the Ark, were swept away with the Common Destruction.

(*m*) *Mountains.* The Atheist especially will here question the Universality of the Deluge; and some Moderns will not allow so great a Quantity of Water as to cover the whole Globe; or that if the Ark had been lifted so high above the Earth, Men and Beasts, by reason of the Sharpness of the Air, could not have lived; that Men not being then dispersed over all the Earth, it was sufficient to drown that Part of the Earth they lived on; and that when the Scripture says, 'The Deluge covered all the Earth, it may very well be understood of all the Earth that was inhabited. To these Objections I answer, That the Letter of the Text in *Genesis*, is express for the Universality of the Deluge, and that it is there said, God resolved to destroy all Men, Beasts, Reptiles and Birds, except *Noah*, and those preserved with him in the Ark. And as in the Beginning the Mass of the Earth was cover'd with Water, the same Water, with the Clouds dissolved into Water, afforded the same Quantity, which meeting together, might again cover the Globe of the Earth. This *Moses* plainly denoted when he said, *The Fountains of the Deep, and the Cataracts of Heaven, were opened.* And those Wa-

ters, when the Rain had ceas'd, being drain'd away by Degrees into the Deep, and exhaled in Vapours, the Earth appeared, and was restored to its former State. As to the Impossibility of Creatures breathing so far above the highest Mountains, by reason of the Sharpness of the Air, Experience shews, That the Creatures of any Country can live in another temperate Country: And that in this Case the Mass of Water having filled up the Spaces of the grosser Air, made the Air, which was before near the Earth, to rise to the Tops of the highest Mountains; so that the Men and Creatures that were in the Ark breathed the same Air, that they would have breathed at the Foot of those Mountains. Besides, had not all the Earth been cover'd by the Waters, the Building of the Ark had been needless, and God could have warn'd *Noah* to go to some other Country, which was not to be drown'd. In short, it would have required no less a Miracle to keep up the Waters in one Part of the Earth, than to cover it all. To conclude, tho' God caused the Flood only as a Punishment for the Sins of Men, yet it's positively said, that all but those in the Ark perish'd.

God having thus satisfied his Justice in the Vengeance with which he had long threatened Mankind, began to think of the poor Remains of Nature he had for a Year confin'd within their floating Tabernacle. After a Year's Time (for so long the Waters continu'd over the Earth) God, remembering his Covenant which he made with *Noah*, causes a Wind to blow, which drove back the Waters, and left the Earth in a short Time dry. This *Noah* first discovered by the resting of the Ark upon one of the (*n*) Mountains of *Ararat*, in the Country of *Armenia*. This was on the Third of *October*, and on the Twelfth of *December* the Tops of the Mountains appeared. It was a welcome Sight to *Noah*, who, wisely considering, that though the Tops of the Mountains were discoverable, the Vallies might still be overflowed, waited forty Days longer before he attempted any further Discovery; and then opening a Window of the Ark, he let fly a Raven, to try whether the Waters were dried up; but the Raven did not return. Seven Days after he, let fly a Dove, which finding no Place where to rest her Foot, returned to the Ark. Seven Days after, he sent her out again, and she returned with an Olive-Branch. By this, *Noah* knew that the Waters did not cover the Earth where the Olive-Trees stood. However, he staid seven Days longer, and then he let out the Dove the third Time, which did not return; whereupon *Noah* prepared to go out of the Ark, by uncovering the Roof of it. Yet having a pious Regard to God's Providence and Direction, as well in going forth, as in going in, he continued fifty five Days longer, that the Earth might be dry, and went out the twenty seventh Day of the second Month, and first of the Week. Thus there was a compleat Solar Year, from the Be-

(*n*) *Mountains*. Commentators reconcile several seeming Contradictions, by shewing that the Plural Number is employ'd for the Singular, which is very common in the Style of the *Hebrews*.

As for Example, when it is said, *That the Ark rested on the Mountains of Ararat*, *Gen. xviii. 4.* that is, one of those Mountains.

ginning of the Flood, to the Day when *Noah* and his Wife, their Sons and their Wives, came out of the Ark, with all the living Creatures that had gone into it. Then began the Month of *May*, when the Trees and the Plants bud and shoot out: And now Nature puts on her youthful vernal Dress again, all Things appear in their former Gaiety, and the Earth abundantly produces fresh Food for the Creatures preserved in the Ark; and all other Parts of the Creation contributed to the Use and Pleasure of Mankind, as before the Deluge.

The Earth being thus prepared to receive *Noah* and his Family, he by God's express Command descends from the Ark, with the Creatures committed to his Charge; and being safely landed, the first Thing he did was to offer a Sacrifice of Thanksgiving to the Lord, who had preserved him and his Family from the Deluge to restore Mankind. In order to which he built an Altar, (it is likely on the Mountain where the Ark rested, and the first Altar we have Mention of) and taking of all the clean Birds and Beasts, he made a Burnt-Offering on the said Altar. The Sacrifice was acceptable to the Lord, and drew his Blessing on Men, on Beasts, and on the Earth itself: For God not only declared his Acceptance of *Noah's* Piety, but made a Covenant with him, (and in him with his Posterity) graciously promising, that he would not again curse the Ground for Man's Sake, (o) though the Imagination of his Heart was Evil, nor interrupt the Seasons any more.

The Order of Nature destroyed by the Flood being restored by God's Promise, he particularly blessed *Noah* and his Children, commanded them to multiply and fill the Earth, appointed Man Lord over all the Beasts

(o) *Though*. This is commonly translated *for*, but very injuriously; for it makes the sacred Author speak quite contrary to what he design'd, and is an

Affront to the Justice, Goodness, and Wisdom of God, who, by this Translation of *though* for *for*, might seem to blots Man for his evil Imaginations.

of the Earth, and the Fowls of the Air, and Fishes of the Sea: And whereas hitherto Men had lived upon (*p*) Vegetables, God having at first appointed Herbs and the Fruits of Trees for their Food; after the Flood their Fare was enlarged, and they were allowed to eat Flesh: Only he excepted Blood, and Meat strangled, from which the Blood had not been drawn, lest Men should grow savage, and, like Brutes, eat the Creatures alive; that is, Flesh with the Blood thereof. They were therefore first to take away the Life, by letting out the Blood, and then to dress and eat the Flesh. But at the same Time that he permitted them to kill all sorts of Animals, he strictly charged them not to shed the Blood of Man, threatening those, whether Men or Beasts, that should shed it, with Vengeance. In short, God ratified the Promise he had made to *Noah*, not to destroy Men and Beasts any more by an universal Deluge; and to render it more solemn, confirmed it by a Covenant and Alliance between himself and Man, placing the (*q*) Rainbow as a Sign of it in the Sky. A Bow he set, an Instrument of Terror; but a Bow unstringed, a Bow with both Horns upon the Ground, a Bow hanging in the Clouds, not in his Hand, an Emblem of his Favour, that he would not suddenly shoot forth the Arrows of his Wrath, though never so justly provoked.

And now the whole Race of *Cain* being cut off by the Flood, it might reasonably have been expected, that the (*r*) new World would have been planted with

(*p*) *Vegetables*. God at first was satisfied with appointing the Fruits and Herbs for the Food of Man, as being the more natural Sustenance; but did not by any positive Law forbid them the eating the Flesh of Beasts. Though it is possible they might make use of it, and God after the Flood might authorize that Practice.

(*q*) *Rainbow*. The *Jews*, saith *Maimonides*, when they see the Rainbow,

bless God for being mindful of his Covenant, and faithful in his Promise. Tho' this Covenant was not made only between him and their Nation, but with all the Inhabitants of the World, between him and the Earth, that he would not drown it with an universal Deluge.

(*r*) *New*. I call this the *new* World after the Flood, as *St. Peter* calls that before the Flood, the *old World*. See 2 *Pet.* ii. 5.

better

better People : But as in the Ark there were unclean Beasts preserved, as well as clean ; so in *Noah's* Family there was a wicked *Cham*, as well as a pious *Shem* and *Japheth*. For of the three Sons of *Noah*, who had been so wonderfully preserved with him in the Ark, to re-people the World, there was one of them, who having deserved the Curse of his Father, drew also the Curse of God upon himself ; and instead of being the Head of a Holy Race, was the Father of so wicked a Posterity, as was to be the Object of God's Anger and Reprobation. And this was *Cham* and his Race ; for the first Instance of Man's Impiety, after the Deluge, was that of *Cham's* discovering his Father's Nakedness, in a very rude and prophane Manner ; which happened thus :

Noah having in a most devout and solemn Manner offered a Sacrifice of Praise to God, for his Preservation and Deliverance, received the Establishment of God's Covenant with him and his Posterity for a perpetual Security from another Deluge, and a Command to multiply and replenish the Earth, applied himself to Husbandry ; and, amongst other Improvements which he made of the Ground, he planted a Vineyard. Natural Curiosity invited him to taste of the Fruit of his Labour, but not aware of the intoxicating Quality of the Wine, he drinking too freely of it fell into Drunkenness ; during which he lay in a very indecent Posture, his Body being uncovered, in his Tent, and so exposed to the Eyes of his Children ; Graceless *Cham* was the first that spied his Father in this Condition, who, instead of concealing his Weakness, betrays him to his Brethren, and made him the Subject of Ridicule and Derision. But *Shem* and *Japheth* abominating their Brother's ill Nature, and blushing to see their Father lying in this immodest Posture, took a Garment, and laid it upon their Shoulders, and so went backward and covered his Nakedness, upon which their pious Modesty did not allow them

them to look. *Noah* being recovered from his Wine, and understanding how his younger Son *Cham* had served him, he cursed his Race in the Person of *Canaan*; “Cursed, *said he*, be (*s*) *Canaan*, a Servant of “Servants shall he be to his Brethren.” But when he found how regardful his other Sons had been in concealing his Shame, he rewards their pious Care with this Blessing: “(*t*) Blessed be the Lord of *Shem*, says “he, God shall enlarge *Japheth*, and he shall dwell “in the Tents of (*u*) *Shem*; and let *Canaan* be his Ser-
“vant.”

We have no Mention of any other Children *Noah* had, but these three Sons; from each of which descended a numerous Offspring, which afterwards peopled many Countries, and, in process of Time, the whole inhabited World. And now there was but one Language used and known among Men; who hitherto dwelt at the Foot of the Mountains of *Armenia*, not far, it is likely, from the Place where the Ark rested; where their Offspring multiplying by Degrees, they spread themselves into the neighbouring Countries, as *Syria* and *Mesopotamia*: And their Number still increasing, they took their Course Westward, till finding an inviting Plain in the Land of (*w*) *Sbinar*, they set down in order to settle there.

(*s*) *Canaan*. That is, all the Posterity of *Ham*, as well as himself; for *Canaan* was the Son of *Ham*. *Gen.* ix. 18.

(*t*) *Blessed*. The Blessing of God had Effect; for the Worship of the true God continued in the Race of *Shem*, and the Posterity of *Japheth* possessed a vast Extent of Land, peopling all *Europe*, and Part of *Asia*; for which Reason it is said, *He shall dwell in the Tents of Shem*, that is, among the Progeny of the latter. A great Instance of the Reverence Children ought to bear towards their Parents, to cover their Faults, instead of exposing them, with the Blessing that attends the one, and the Curse that pursues the other.

(*u*) *Shem*. *Shem* is called the Father of all the Children of *Eber*, *Genesis* x. 21.

Eber was Great Grandson, or the fourth from *Shem*: And from him both the People of *Israel* were called *Ebreus*, (or *Hebreus*) and the Language they spake was called the *Hebrew* Tongue: So that from *Shem* came the *Jews*, besides many other People that inhabited *Asia*. This Part of the World, which is called *Europe*, is generally held to have been peopled by the Posterity of *Japheth*. And besides those *Canaanites*, and other People which anciently possessed the Land of *Canaan*, the *Egyptians*, *Ethiopians*, and other Eastern and Southern Nations, are taken to be the descendants of *Cham*.

(*w*) *Sbinar*. This is by some supposed to have been the Place where the Garden of *Eden* was; but afterwards it was called *Chaldaea*.

And

And now two unruly Passions, Ambition and Fear, began to possess the Minds of Men. They were desirous to perpetuate their Name, and no less afraid that they should be scattered abroad. To effect the one, and prevent the other, they agreed to build themselves a City, and a Tower of such extraordinary Height, that it is said, they design'd the Top thereof should reach to Heaven. The projected Height of this vast Structure hath been the Occasion of a Conjecture in some, that they not only intended it as a Monument of their Power, but as a Place of Refuge, in case of another Flood; which shewed their Diffidence of God's Veracity in keeping his Covenant made with them, that he would not bring a general Deluge over the Earth again. But whether Pride or Fear put them upon this Project, it's certain they undertook this vast Work, and being unanimous, they were not daunted at the Greatness of the Undertaking; but, in order to it, began to make (x) Brick, which they burnt, and, instead of Mortar, they made a (y) Cement of *Bitumen* or slimy Clay, of a pitchy Substance.

Thus they began, and for some Time proceeded in their intended Work; but God, who saw their Arrogance and Presumption, resolv'd to disappoint them, and shew them, that they were not out of the Reach of his Providence and Justice. The Almighty therefore looking on their Vanity with Indignation, expostulates thus with himself: "Behold, they are all
" one, and have but one Language, and this they
" begin to do; (z) Shall they not be restrained in all
" that

(x) *Brick.* Stone was very scarce in that Country, as *Curtius* observes; for being a Champaign Country, they had no Mines or Quarries.

(y) *Cement.* The Mortar they used was a sort of natural *Calx*, which they found in Springs or Rivers. And *Herodotus* observes, that the Walls of *Babylon* were built with Brick and Mortar. *l. 1.*

(z) *Shall, &c.* *Gen. xi. 6.* The Versions say of the Builders of the Tower of *Babel*, *And now nothing shall be restrained from them, which they have imagined to do.* But this is false, for God soon put a Stop to their Design by confounding them and scattering them abroad from thence upon the Face of the Earth. The same Particle, which is indeed sometimes

“ that they have imagined to do ? Yes ; we will go
 “ down and confound their Language, that they may
 “ not understand one another.” Thus the Great
 Creator took Counsel with his own Wisdom and
 Power, and which at the Expence of a Miracle, he
 immediately put in Execution ; for he put a Stop to
 their Proceedings by confounding their Tongues, so
 that they spake several Languages, and could not un-
 derstand one another. Their confus’d Dialects pro-
 duced different Ideas in the Minds of the Men of each
 Family, which, for want of understanding each o-
 ther’s Meaning, they applied to improper Objects.
 This put them into so great Disorder, that they were
 forced to give over building : And being hereby not
 only rendered incapable of carrying on their intended
 Work, and of conversing one with another ; and by
 that Means depriv’d of the Comforts and Pleasures of
 mutual Society and Intercourse, they willingly parted
 and dispersed themselves ; they who were of one Lan-
 guage one way, and those who were of another going
 another way. Not that there were as many several
 Languages as Persons ; but the several Families (com-
 puted to be seventy) which afterwards grew into se-
 veral Nations or People, had each a distinct and pe-
 culiar Language given them. Thus God, by scatter-
 ing them abroad upon the Face of the Earth, at once
 both disappointed their Design, and answered his own ;
 which was to re-people the Earth more generally and
 speedily, than it is probable they of themselves would
 otherwise have done. This confounding of Language
 gave Name to the City they had begun to build,
 which from thence was called *Babel*, signifying Confu-
 sion.

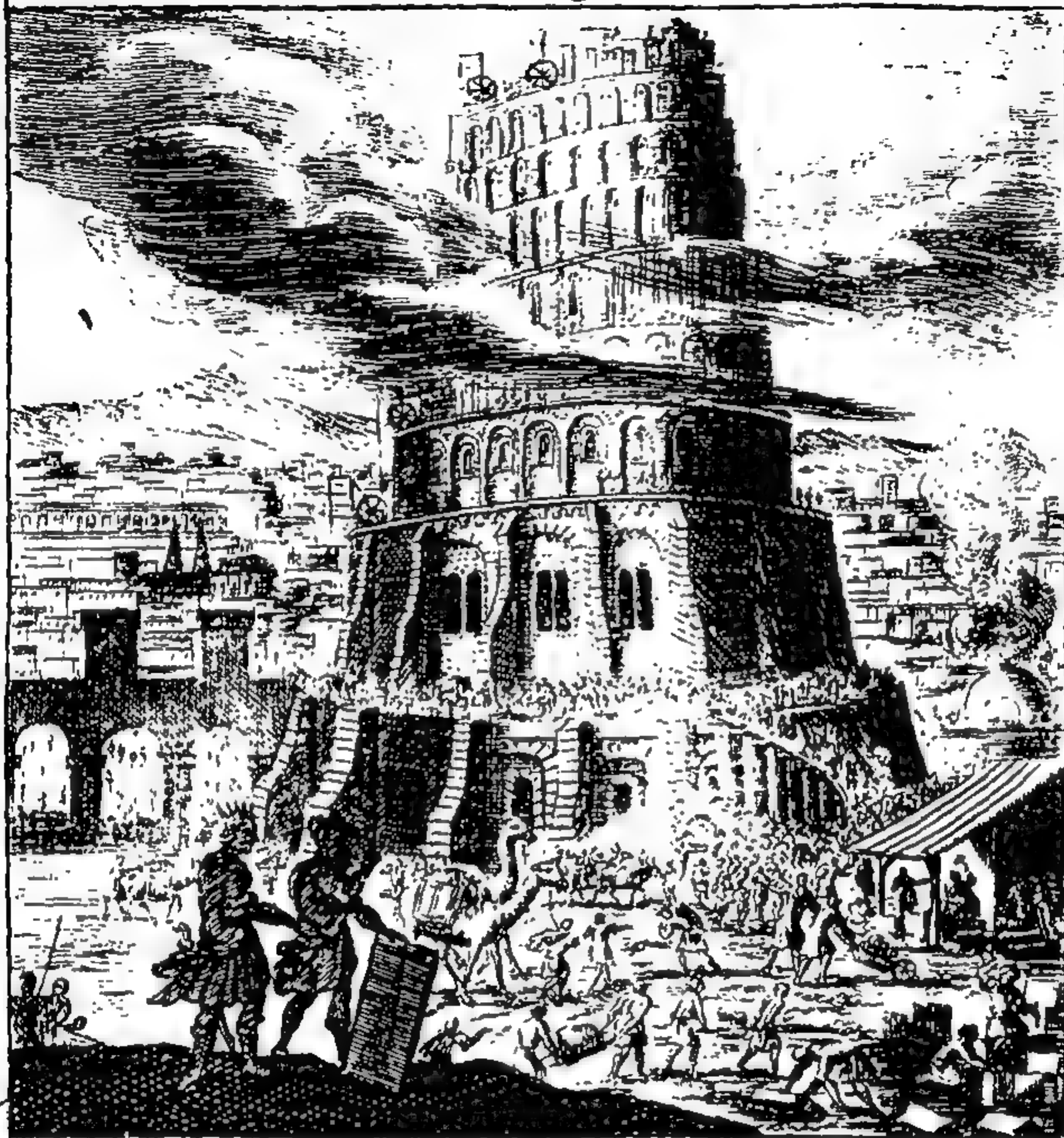
time taken negatively, is evidently here
 to be taken interrogatively, and is equal
 to the most express Affirmation. We
 should therefore translate this text, with

the *Flemish Revisers* and *Leusden*, thus ;
Shall they not be restrained in all that they
have imagined to do ? Which was present-
 ly executed accordingly.

(a) Upon

GENESIS CHAP. XI.
The building of Babel.

8



GENESIS II. Verse 4.

*And they said, Go to let us build us
a City and a Tower whose top may
reach unto heaven, &c).*

27.

(a) Upon this Separation, the Race of *Shem* settled in *Asia*; those of *Cham*, Part in *Asia*, and Part in *Africk*; and the greater Part of those of *Japheth* in *Europe*. Now among those aspiring Builders of *Babel* was (b) *Nimrod*, a bold and pushing Man, and is by *Moses* called the mighty (c) Hunter before the Lord. It's certain he was a very barbarous and tyrannical Man, and laid the Foundation of the first great Empire in the World, which at first was called the *Babylonian*, from the City *Babel*, or *Babylon*, the Metropolis of it, from whence he going afterwards into *Assyria*, did there build the great City *Nineveh*; and from thence this Monarchy was afterwards called the *Assyrian*, the first of the four.

The Confusion of Tongues, and Dispersion of the Family of *Noah*, fell out an hundred and one Years after the Flood; for *Peleg* the Son of *Eber*, who was Great Grandson to *Shem*, is reckoned to have been born in the hundredth and first Year after the Flood, and had his Name [*Peleg*] given him for that Divisi-

(a) Upon, &c. *Moses*, *Gen.* chap. x. and xii. particularly sets down the Nations descended from *Noah*, his Son, Grandsons, and Great Grandchildren. The Names of most of those Nations being changed, many of them cannot certainly be known; but there are some still remaining. The Names of the Sons of *Shem*, as *Elam*, *Assur*, *Arphaxad*, *Lud* and *Aram*, are known in History, where we find the *Elamites*, the *Assyrians*, the *Arphaxadites*, the *Lydians*, and the *Aramites*. The Name of *Cbus*, the Son of *Cham*, is given in Scripture to the *Egyptians* and the *Arabs*; the Names of most of their Children agreeing with most of the Nations of *Arabia*.

(b) *Nimrod*. The Word signifies Rebel; which Name is no otherwise proper to him, than as a Contemner or Despiser of God; and not because he was cruel, or an Oppressor, as some will have it.

(c) Hunter. &c. As to the Character of *Nimrod*, Commentators and Versions do very much vary. Some will have him to be literally, as the Words im-

ply, a great Hunter; Which in those Days was esteem'd an honourable and useful Employment; and the Country of *Babylon* and *Arabia* abounding very much with wild Beasts, *Nimrod* by hunting destroyed many of them; for which he became famous. And others say, under pretence of gathering a Company of young lusty Fellows together to subdue wild Beasts, he came to usurp Government over Men. This is plausible, and not amiss from the Text. As to the Words, *before the Lord*, some will have it that he was a mighty Tyrant and Persecutor in Religion in the Face of God, before whom he erected a new sort of Worship. As to his being mighty in the Earth, the Versions vary: The *Septuagint* say, *Gen.* x. S. *He was a Giant*; not only, says *St. Augustine*, for his Strength and Bigness, but for his Ambition and Cruelty against the Lord, being the first that compelled the People, whom he had subdued, after the Dispersion of *Babel*, to worship Fire in *Chaldea*.

on of the Earth, which in his Time was parted amongst *Noah's* Posterity.

And now Almighty God having disappointed vain Mankind in raising an everlasting Monument of their Folly, and by so wide a Separation put it out of their Power of ever attempting the like again, began to lay the Foundation of an Holy City, that is, his Church, and design'd *Abram* to be Head of a Race, Elect and Faithful, which should endure for ever. And herein it is to be observed, that *Moses* in his Relation chooses rather to write the Genealogy of *Tbare* or *Terah*, than of the other Descendants of *Shem*; because *Terah* was the Father of *Abram*, afterwards named *Abraham*, who was called by the Lord to be the Father of the Faithful, and of the Worshipers of the true God; for his Father *Terah* served other Gods, as we may see in *Joshua* xxiv. 2.

This *Terah* had three Sons, *Haran*, *Nahor*, and *Abram*; for that is the order of their Births. *Haran*, who was much elder than his Brethren, (d) dying before his Father, left one Son named *Lot*, and two Daughters; whereof one was named *Milcab*, and the other *Iscah*, both married to their Uncles; *Milcab* to *Nahor*, and *Iscah* to *Abram*, as the *Jews* deliver, who will have her to be called *Sarai* for her Beauty and Housewifry.

After the Death of *Haran*, *Terah* took his Son *Abram*, his Grandson *Lot*, and *Sarai*, and carried them from *Ur* to the Land of *Canaan*; but in their Way coming to *Haran*, (which *St. Stephen* calls *Charran*) they took up their Abode there for a while; during which time *Terah* died, being an (e) hundred and forty five

(d) *Dying*. It is remarkable in the Death of *Haran*, that he was the first Son that in a natural Way died before his Father; but as they were born first, they died first; the Father before the Son. *Abel's* Death cannot be objected against this, because it was violent and unnatural.

(e) *Hundred, &c.* *St. Stephen* says, that *Abraham*, after the Death of his Father, removed from *Charran* to the Land of *Canaan*, *Acts* viii. 4. and *Genesis* xii. 5. it is said, that *Abraham* was seventy and five Years old when he departed out of *Charran*; and *Genesis* xi. 26. it is said, that *Terah*

five Years old. After the Death of *Terab*, God commanded *Abram* to leave this Country, and to go into the Country he would shew him. He promised a mighty People should descend from him, to bless him, and in him to bless all the Nations of the Earth. *Abram*, without any Hesitation, believes God's Word, which promised him two such great Advantages, as making him Head of a great People, and blessing all the World in him who was to proceed from his Loins.

Abram prepares for his Journey, taking his whole Family, and that of his Nephew *Lot*, to go to the Land which God should shew him, who did not appoint any certain Place, to prove thereby his Faith and Obedience; which he manifestly shewed in his ready Compliance with God's Command. Accordingly *Abram* set out, and pursued his Journey till he came into the Land of *Canaan*, (which was the Country God had directed him to) to that Part which is called the (f) Oak of *Moreb*. Having passed through

Terab was seventy Years old when he begat *Abraham*; and ver. 32. that he died being two hundred and five Years old. But at this rate, *Terab* must have lived sixty Years after *Abraham's* going from *Charran*: For seventy five, the Number of *Abraham's* Years when he left *Charran*, being added to seventy, the Number of *Terab's* Years when he begat *Abraham*, make one hundred forty and five Years only; whereas 'tis said, *Gen. xi. 32.* that he lived two hundred and five. But this must certainly proceed from a Fault crept into the Text of *Moses*; and that of the two hundred and five Years, which are given to *Terab*, when he died at *Charran*, he only lived an hundred forty and five, according to the Samaritan Version and the Samaritan Chronicle, which without doubt do agree with the Hebrew Copy, from which they were translated. This Error has been overlooked by all or most Commentators and Writers upon the Holy Scriptures, even our most modern Chronologers and others, except the Author of

An Essay for a new Translation of the Bible.

(f) Oak. The Chaldee Paraphrase and most Rabbies transform into a Plain the Oak of *Moreb*, at which God appeared to *Abram*, *Gen. xii. 6.* and most Versions, except the vulgar Latin, transform this Oak into a Valley; and if we were to give it another Signification, we must rather make it signify a Valley than a Plain; because *Sychem* was situated in the Valley of *Aulon*, so called from the Word *Elon*, which signifies an Oak. 'Twas under this Oak that *Jacob* hid the strange Gods which his Servants kept, and the Ear-rings; and 'twas likewise under it that *Deborah*, *Rebecca's* Nurse, was buried, *Gen. xxxv. 4, 8.* 'Twas also under it that *Joshua* set up a great Stone, *Joshua xxiv. 26.* and that *Abimelech* was made King, *Judges ix. 6.* where our Translators render it Plain. But here in *Gen. xii. 6.* the Septuagint render it High Oak. But more of this in our Note on the same Word, when we speak of the Oak of *Mamre* a little farther.

some

some Parts of the Land, the Lord appeared again to him, and gave him a Promise of it to his Posterity, long before he had any Issue, and whilst it was possess'd by other People; for the *Canaanites* then inhabited it. However, *Abram*, to shew his Faith and Gratitude, erected an Altar in that Place to the Lord, who had appeared to him, and made him so gracious a Promise. Going thence to a Mountain, which is on the East of *Bethel*, he there pitched his Tent between *Bethel* and *Hai*: And there he raised an Altar unto the Lord and called upon his Name. But he had not stay'd long in *Canaan*, before he was forced to remove; for a Famine happening in that Country, he was obliged to go into *Egypt*; which lying near to that Part of *Canaan* where he had settled, and being a fruitful Country, he determin'd to travel thither, and stay there for some time.

Whilst they were upon the Confines of *Egypt*, he had, no doubt, observ'd the Difference in point of Beauty between his own Wife and the *Egyptian* Women; which soon possessed him with a Jealousy, that his Wife's Beauty might indanger his Safety; concluding, that so fair a Woman, and so far excelling the Women of that Country, would soon be taken notice of, and as soon desired. And because the World was not then grown to that Height of Dissoluteness, as lightly to invade the Marriage-Bed, Nuptial Ties being held too sacred to be violated, his Fear suggested to this Apprehension, that if they took *Sarai* to be his Wife, they would make him away, that they might come to the Injoyment of her without the Imputation of Adultery; a Crime imputed even in that Martial Age more heinous than Murder. To prevent this Danger he open'd his mind to his Wife; and laying the Cause of his Fears upon her Beauty, he begg'd her to say she was his Sister, that she might not be taken for his Wife; by which Means he might not only escape the Apprehended Danger, but might also fare the better for her sake..

Abram's

Abram's Fears and Apprehensions were not groundless: For no sooner was he come into *Egypt*, but his Wife's Charms inflam'd the *Egyptians*. Her Beauty was the common Theme of their Praises, which at last reached the Court, where those nearest the King acquainted him with this celebrated Beauty. These Encomiums rais'd in the King a Curiosity to see this beautiful Stranger, who is immediately brought to Court; and taken into the King's Apartment; and *Abram* calling her Sister, is very well treated for her Sake, the King bestowing many great Presents on him. Here was a great Instance of the Watchfulness of Providence in the Preservation of the Patriarch's Honour, and his Wife's Chastity, that would not suffer their Marriage-Bed to be defiled: For to deter *Pharaoh* and his Court from any dishonourable Attempt upon *Sarai's* Virtue, God, by inflicting some sudden Sickness or bodily Infirmary on them, restrain'd their unlawful Desires, and made them sensible she was a married Woman. The King took the Hint, and calling for *Abram* blam'd him for deceiving him, which might have led him into a fatal Error; and not knowing her to be a married Woman, might have taken her to his own Bed. Then in great Displeasure he bids him take his Wife, and be gone, and commands his Servants neither to injure him in his Person, or his Goods, but permit him to remove quietly with all his Substance; which was much improved, during his Stay in *Egypt*, by the Favour of the King, for he was very rich in Cattle, in Silver and Gold.

Hitherto his Nephew *Lot* continued with him, whose Stock increased proportionably with his Uncle *Abram's*. They leaving *Egypt*, make towards *Canaan* again, and arrive at *Bethel*, the Place where *Abram* had made an Altar to the Lord before he went into *Egypt*, and there he worshipped God again.

And now their Families growing large, and their Flocks increasing, they began to labour again under a

Scarcity of Food for their Cattle; which might probably proceed partly from the late Famine there, and partly from the great Number of the *Canaanites* and *Perizzites* that possessed the most fruitful Part of the Country. This Scarcity of Provisions and Pasturage caused some little Quarrels between the Herdsmen of *Abram*, and those of *Lot*, which gave *Abram* some Uneasiness; who fearing that this Contention among the Servants, if not timely suppress'd, might rise higher, to the indangering of a Breach betwixt his Kinsman and him, took an Opportunity to speak with his Nephew *Lot* about it; and in soft and mild Terms said to him, *Let there be no Dispute between us, nor our Servants; for we are (g) Brethren.* *Abram* therefore, to prevent the worst, wisely proposes parting, seeing it scarcely probable, that since their Substance was grown so great, they should with the same Conveniency and Accommodation dwell any longer together. And though *Abram* was in all Respects a greater and better Man than *Lot*, yet to shew his Prudence, not Meanness of Spirit, he condescends to give his Cousin *Lot* his Choice of Settlement in what Part of the Land he liked best, and himself would take what he refused. *Lot* readily closed with this advantageous Proposal, for having before survey'd the Country, he chose for himself all the Plain of *Jordan*, which he had observed to be very fertile, and very well water'd. Thus having parted by Agreement, *Lot* directs his Course Eastward, and settles in the Plain of *Jordan*, pitching his Tent towards *Sodom*: The Inhabitants of which Place exceeded in that Age the worst of Sinners. *Lot* being thus gone, *Abram* stay'd still in the Land of *Canaan*, where God renewed to him

(g) *Brethren.* So the Ancients reputed and called those that sprang from one common Root, though not in a direct Line begotten by one and the same Father. In which Respect these were Brethren in a natural Relation, as with Re-

spect to Religion, and the Worship of the true God, they were Brethren also in a spiritual Relation: both which would have suffered, if this Contention had continued and got to any Head between them or their Dependants.

the

the Gift of that Land, and to his Seed for ever. This very Gift, as penn'd by the Direction of God himself, stands inrolled in the sacred Record thus: “ Lift
“ up now thine Eyes, and look from the Place where
“ thou art, Northward, Southward, Eastward, and
“ Westward; for all the Land which thou seest will
“ I give unto thee, and to thy Seed for ever: And I
“ will make thy Seed as the Dust of the Earth; so
“ that if a Man can number the Dust of the Earth,
“ then shall thy Seed be numbered. Arise, walk thro’
“ the Land in the Length and Breadth thereof; for
“ I give it unto thee.” Hereupon *Abram* removing his Tent, went and dwelt at the (b) Oak of *Mamre*, which is in *Hebron*; and there he built an Altar unto the Lord.

In a short Time after happened that memorable Battle fought by four Kings against five, the first pitched Battle we have any Account of in sacred History. The Occasion of which was this; *Chedorlaomer*, King of *Elam*, had held five petty Kings in a tributary Subjection to him for some Years; of which Number the King of *Sodom* was one. At length they confederated against him: Whereupon he, with three other Kings, made War upon them to reduce them to their former Subjection. The tributary Kings resolve to try their Fate in a pitch’d Battle, and are defeated. The Vale of *Siddim*, where the Battle was fought, had in it many Pits, out of which had been digged Slime (a kind of clammy Earth, called *Bitumen*, very good to make Mortar with) and here the Kings of *Sodom*

(b) Oak. Translators have been guilty of the same Fault, in rendering the Oak of *Moreb* the Plain of *Moreb*, as here in rendering the Oak of *Mamre* the Plain of *Mamre*. *Scaxomen* writes, that this Oak was still famous in the Time of *Constantine* for Pilgrimages, and for the anniversary Feast which was solemnized there: That it was distant from *Hebron* but six Miles, where there were still to be seen some Cottages which *Abraham* had built

near to that Oak, and a Well which he had digged; and whither the *Jews*, *Pagans*, and *Christians*, travelled every Year, either out of Devotion, or a Design to trade. *Brachard* assures us, that he had seen this Oak, and had carried home some of the Fruit and Wood of it; and he observes, that its Leaves are somewhat larger than those of the *Mastic-Tree*, but that its Fruit resembles an Acorn.

and *Gomorrab*, in their Flight, are said to have fallen. But whether being pursued among those Pits, they were overtaken and slain, or whether taking Shelter there, they hid and secured themselves till the Pursuit was over, is not express'd. However, after the Rout, the Conquerors plunder'd the Cities of *Sodom* and *Gomorrab*, carried away all the Goods and Provisions, and made the Inhabitants Prisoners: Amongst whom was *Abram's* Nephew *Lot*, who by this Time was become an Inhabitant of *Sodom*, though upon his parting with his Uncle, we left him only pitching his Tent towards *Sodom*; but now he was gone to dwell in *Sodom*, and with the *Sodomites* was taken Prisoner.

But some made their Escape; one of which came and brought the News of this Defeat to *Abram*, who remained still near the Oak that belonged to *Mamre*, with his two Brothers, *Eschol* and *Aner*, who were in Confederacy with him. *Abram* in haste musters up what Force he could to rescue his Kinsman; and choosing amongst his own Servants such as were fit to bear Arms, to the Number of Three hundred and eighteen, accompanied with his (i) Confederates, he pursues the Enemy as far as *Dan*. The Night favouring his Design, he divides his Forces into small Parties, and attacks them on all Sides. The Unexpectedness of this sudden Attempt upon a victorious Army laden with Spoil, and the Midnight Alarm, struck them with such Horror and Amazement, that *Abram* obtained a sudden and easy Victory. *Chedorlaomer*, and the Kings that were with him, fell in the Action, and their whole Army was routed, which they drove as far as *Hoba*, which is on the Left of *Damascus*. Thus *Abram* rescued his Nephew *Lot*, and all the Prisoners, and retook all the Booty.

(i) Confederates. See *Gen.* xiv, 13. and v. 24.

GENESIS CHAP. XIV.
Melchizedek gives presents to Abram.



GENESIS 14. Verse 18.

And Melchizedek king of Salem brought forth bread and wine and he was the priest of the most-high GOD. etc.

The first that congratulated him upon his Victory was the King of (*k*) *Sodom*, who, in thankful Acknowledgment of the Benefit he had received from *Abram's* Assistance and Courage, offered him the Goods which he had retaken, desiring him only to restore the Prisoners. *Abram* was not so sordid as to take the Advantage of the Misery of War; for saving to his Confederates that Part of the Plunder which by the Rules of War belonged to them, he restored to the King of *Sodom* both the Prisoners and the Goods, having before resolved not to keep any thing of them, that it might be said he undertook that Enterprize for the publick Good, which all Men of Honour and Piety ought to Support.

The next that congratulated *Abram* upon his Success was (*l*) *Melchizedeck*, King of *Salem*, who, meet-

(*k*) *Sodom*. By this it seems, *Gen. xiv. v. 17.* the King of *Sodom* was not slain at the Battle of the Kings aforesaid. For the Text saying only that the King of *Sodom* came out to meet him, it may reasonably be supposed he came from some Place where he had hid himself, or from *Sodom*, whither, after the Conqueror had withdrawn, he might return.

(*l*) *Melchizedeck*. There have been, and yet are, great Disputes among the Learned, who this *Melchizedeck* was, and where this City *Salem* stood. And that which still hath aggravated the Difference, is the Description of him in *Heb. vii. 3.* where it is said, That *Melchizedeck* was without Father, without Mother, without Descent, having neither Beginning of Days, nor End of Life. These Words have occasioned many wild and whimsical Speculations. But among all the Opinions about him, that of *Epiphanius*, and others, as to his Person, is very probable; who think that he was a *Sidonian*, which they seem to take from *Josephus*, who calls him a Prince of the *Canaanites*. But we may observe, that the Apostle does not describe him by those Qualities with respect to his Person, but to his Office or Dignity of Priesthood, which made him like Jesus Christ: And on that Account it's enough that his Genealogy, Birth, and Death, are not recorded in Scripture,

to justify this Description, as several have observed. But since it is usual in the best Authors to describe Famous Nations and Persons, as if they were the first of their Order, and as if they had produced themselves, it is more natural to have Recourse to this Custom. History speaks of several People who had no Original: The *Italians* about *Rome* were called *Aborigines*, the *Athenians* called themselves *Autochthones*: And *Seneca* speaking of two Kings of the *Romans*, *Ancus* and *Servius*, says, *The first had no Father, and the second no Mother*. After all, to come the nearest to the Light we can; If it be true that *Melchizedeck* was descended of wicked and idolatrous Parents, as most of the Fathers think, and that he was the first and last Priest of the True God, of his Race, the Apostle might in the Epistle to the *Hebrews* very well describe him under those Characters in *Ver. 3.* And since our Language is not so metaphorical as the dead Languages, we should follow in a popular Version the Meaning which we have observed, and translate with *Outram* this Text. *Heb. vii. 3.* That *Melchizedeck* was the most illustrious of his Family, and had neither Predecessor nor Successor in his Employ. Which Version is very natural, and expresses fully the Sense of the Words of the Original.

ing him in his Return from the Battle, brought him a Present of Bread and Wine, to refresh him and his Men upon their March; and both blessed *Abram*, and God too, that had given him good Success. In Requital of which Kindness, *Abram* made him a Present of the tenth Part of the Spoils that he had taken in that Expedition.

Notwithstanding this Victory over these Kings, *Abram* considering himself but as a Stranger in that Country, might be apprehensive that the *Babylonians*, whom he had lately defeated, to repair their Loss, might meditate a Revenge; therefore to take off any Anxiety of Mind that might proceed from temporal Causes, God encourages him, saying, *Fear not, Abram, for I am thy Shield, and thy exceeding great Reward.*

Tho' this Providential Care of the Almighty was an opportune Hint to *Abram*, to put him in Mind of the Promise he gave him, that his Issue should inherit the Land; yet he had not been pleased hitherto to bestow any Heir upon him; but that his Servant was like to inherit his Estate. Whereupon God, to satisfy him, tells him, That not his Servant, but one that should come out of his own Bowels should be his Heir, and that he should not only have an Heir of his own Body, but a numerous Offspring, like the Stars of Heaven for Number. But *Abram* desiring some Assurance for these Things, God gratified him in making a Covenant with him by express Promise, attended with a very solemn Ceremony after this Manner: *Take (saith God) an Heifer of three Years old, and a She-Goat of three Years old, and a Ram of three Years old, and a Turtle-Dove, and a young Pigeon.* *Abram* obey'd, and dividing the Beasts, but not the Birds, he laid each Piece one against the other; and when the Fowls came down upon the Carcasses, he drove them away. About Sun-set a deep Sleep seiz'd *Abram*, which affected him with Horror. But God spoke to him, saying, "Know for certain, that thy Seed shall be a
" Stranger

“ Stranger in a Land that is not theirs, and shall serve
 “ them, who shall afflict them Four hundred Years:
 “ But that Nation which shall afflict them will I judge;
 “ and afterwards they shall come forth with great Sub-
 “ stance. And thou shalt go to thy Father in Peace;
 “ thou shalt be buried in a good old Age. But in the
 “ fourth Generation they shall come hither again:
 “ For the Iniquity of the *Amorites* is not yet full.”

And for a similar Demonstration how this should come to pass, the Lord caused two Emblems of all this to appear; first a Smoaking Furnace (a plain Representation of the heavy Sufferings his Seed should undergo in *Egypt*) and a Lamp of Fire (a lively Emblem of their Deliverance after the Expiration of their Four hundred Years Servitude:) (*m*) These passed between the divided Pieces of Flesh.

Sarai having for about ten Years expected a Performance of God’s Promise, and judging according to the Course of Nature, that her Husband’s Issue must proceed from some other, and not from her Body, now despairing of her own Conception, partly from her own great Age, which was seventy-five, and partly from a Sense she had that God had restrained her from Bearing, (*n*) prevailed with her Husband to take her Handmaid (*o*) *Hagar* to be his (*p*) Concubinary Wife, pleasing herself with the Thought, that if her Maid should conceive by her Husband, it would be a Means of building up her and her House, in the compleating of the Divine Promise.

(*m*) *Gen. xv.*

(*n*) *Prevailed.* This shews the singular Chastity of *Abram*, *Gen. xvi. 2.* who could not without the Importunity of his Wife be persuaded to take their Servant to his Bed.

(*o*) *Hagar.* She is supposed by *St. Chrysostom* to have been given by *Pharaoh* to *Abram*, whilst he sojourned in *Egypt*, and was, by the pious Example of her Master and Mistress, converted to the true Faith, and Worship of the true God.

(*p*) *Concubinary.* In Concubinage those Secondary or Half-Wives, were account-

ed lawful and true Wives, and their Issue reputed legitimate, and they had a lawful Right to the Marriage-Bed, and might justly claim the Privilege thereof, as well as the chief Wife: Yet in all other respects they were inferior to her. And as they had no Authority in the Family, nor Share in Household-Government; so if they had been Servants in the Family before they came to be Concubines, they continued to be so afterwards, and in the same Subjection to their Mistress as before.

Hagar soon conceived by her Master *Abram*; and forgetting her former Condition of a Slave, values herself upon her Conception, and treats her Mistress with ill Manners and Contempt. *Sarai*, who had been the Cause of this *Egyptian's* Advancement, is stung to the Quick at her scornful Carriage, which not being able to bear, she complains to her Husband; hinting as if *Hagar* durst not have been so saucy to her without some Encouragement from him, and expostulates with him very sharply about the Matter. But *Abram*, to let his Wife *Sarai* see that he would not countenance her in any disrespectful Carriage towards her, delivers *Hagar* into her Power as her Mistress, bidding her do as she pleased with her. *Sarai*, no Doubt, shewed her Repentment in some Severity, which we find not particularly express'd: However, it was such, it seems, as *Hagar's* proud Mind could not bear; for she ran away immediately, making the best of her Way to her own Country, which was *Egypt*. As she travelled through the Desert Country, finding a Fountain of Water, she tarried to rest and refresh herself, Here the Angel of the Lord found her, who in his first Address, to put her in Mind of her Relation and Duty, gave her the Appellation of *Sarai's* Maid, plainly denoting that her Advancement to her Master's Bed had not exempted her from her Mistress's Service. Then expostulating with her about her intended Journey, Whither she would go? She told him she fled from her Mistress. The Angel inquired no further; but bid her return to her Mistress, and submit herself to her. And the more to persuade her to a Thing so much against her Inclination, he told her that God would (q) multiply her Seed exceedingly, so that it should not be number'd; and to convince her that he was a Messenger sent on purpose from God to take Care of her, he told her that which none else could tell her, namely, that she was with Child, and should bear a

(q) *Gen. xvi. 10.*

Son, giving her a particular Charge about the Name she should give him, which was *Ishmael*.

Hagar, as has been before noted, having been brought up in *Abram's* Family, was no Doubt instructed in the Knowledge and Fear of the true God, which is plain from her acknowledging that it was God that had visited her: And the Fountain also, at which the Angel found her, was called *Beer-labai-roi*, that is, *The Well of him that liveth and seeth me*. And now being in so extraordinary a Manner comforted and admonished, she returned to her Mistress, and being upon her Submission received, she in due Time was deliver'd of a Son, whom, according to the Angel's Direction, *Abram* called *Ishmael*.

At the Birth of this Child *Abram* was eighty and six Years old; and lest he in the Excess of Joy should mistake this Child for the Heir of those great Promises God had before made to him, for a further Trial of his Faith and Obedience, deferred yet thirteen Years longer before that Blessing which should befall him; for in the Ninety ninth Year of *Abram* God appeared to him again, and said, "I am the Almighty God; walk before me, be thou perfect, and I will make my Covenant between me and thee, and will multiply thee exceedingly." *Abram* in humble Reverence falling on his Face, God talked farther with him, and, for a further Confirmation of his Faith, told him he should be a Father of many Nations, changing his Name from (r) *Abram* to *Abraham*. At the same Time did God institute Circumcision, as a Seal of the Covenant he now had made with *Abraham*, commanding that every Male Child of eight Days old, whether born in the House, or bought with Money, should be circumcised in the Foreskin of his Flesh, upon Pain of being cut off from his People. Whereupon *Abraham* and *Ishmael*, and

(r) *Abram*. This Name imported a high Father, but his new Name *Abraham* signifies a Father of a great Multitude: As indeed he was; not only the

Twelve Tribes, but the *Ishmaelites*, the *Edomites*, and all the Posterity of *Keturah*, descending from him.

all the Men of his Family, were circumcised the same Day. And as God had changed *Abram's* Name to that of *Abraham*, so did he at the same Time change his Wife's Name from (s) *Sarai* to *Sarah*. The Difference in Sound is but little, but great in Meaning. And now at the changing of their Names did God promise a Son to *Abram* by his Wife *Sarah*. *I will bless her* (said he) *and give thee a Son also of her*. This was joyful News to *Abraham* indeed, who did not in the least question the Performance of it; but considering that he was at this present a real Father in *Ishmael*, the natural Affection he bore to him as his First-begotten, and Fear that upon the Birth of another he might be deprived of him, made him break forth into this earnest Supplication, *O that Ishmael might live before thee!* God soon dispels these Anxieties of *Abraham*; and to take off his Fondness of advancing *Ishmael* to any Share in the Covenant, assures him that *Sarah* should bear him a Son, whose Name he should call *Isaac*, promising him to establish his Covenant with him for ever, and with his Seed after him. And at the same Time, that he might not seem wholly to reject *Abraham's* Request for *Ishmael*, he adds, *As for Ishmael, I have heard thy Prayer, and have blessed him; he shall be fruitful, and multiply so exceedingly, that he shall beget twelve Princes, and I will make him a great Nation*. And to take off any further Doubt or Scruple of the Performance of these Promises, God appoints a set Time, telling him that *Sarah* should bring forth a Son, the (t) next Year. And to assure him further of it, in a short Time after this God appears to him in another Manner, to confirm him in the Truth of what he had told him: For as *Abraham* one Day sat in his Tent-Door, in the *Oak-Grove* he espied three Persons, whom he took for Men, coming towards him; whereupon,

(s) *Sarai*. *Sarai* signifies *My Princess*, Princess of my Family only; but *Sarah* signifies a *Princess* indefinitely, at large. *A Mother* (or *Princess*) of many Nations

shall she be, and Kings of People shall come of her, Gen. xvii. 16.

(t) See Gen. xvii. 21. & xxi. 2.

rising

GENESIS CHAP. XVIII.
Abraham entertains three Angels.

10



GENESIS 18. Verse 13.

*And the LORD said unto Abraham
wherefore did Sarah laugh saying shall
Iosa Surey beara child which am old?*

43.

rising from his Seat, he went to meet them, and after the Custom of the Country, saluted them by bowing himself to the Ground. And still supposing them to be Men, he is very importunate with them to stay, and take a Repast with him. They readily consented, and he immediately gives Order for an Entertainment, which was accordingly served in, and himself waited at the Table, which was under the Covert of a fine shady Oak. During their seeming Refreshment, one of them asked him where his Wife was; and *Abraham* telling him she was in the Tent, he said, *I will certainly return to thee according to the Time that Women usually go with Child, and Sarah thy Wife shall have a Son.* By which *Abraham* once more was assured that this Visit was from Heaven, and that one of them represented God himself. *Sarah* overheard all that passed in this Conversation; and considering her own and Husband's great Age, she could not believe what was said, having still a greater Regard to the Order of Nature than God's Promise, but laughed within herself at the Improbability of the Matter. For which being reproved by one of their heavenly Guests, tho' she knew herself guilty, she denied that she laughed. But the Lord positively fix'd it upon her, telling her, *Nay, but thou didst (u) laugh.*

Upon this the Conversation ceased, and the Company breaking up prepared to be gone, having first assured *Abraham* of God's Return at the promised Time; and he understanding they design'd for *Sodom*, would needs wait on them, and bring them on their Way. As they walked, God was pleased to give a singular Instance of his Favour to *Abraham*, in acquainting him

(u) *Laugh.* This shews how piercing the Eye of Providence is, from which no Secret can be hid. She thought none could discover her Inclinations or inward Actions; and because she did not laugh outwardly, she therefore persisted in the Denial. Her only Excuse could be, that her Laughter proceeded from her Incre-

dulity, and was not an Act of Scoffing or Contempt. And yet there is a great Difference between *Abraham's* Laughing and *Sarah's* Laughing, tho' much upon the same Occasion: For *Abraham*, when the Promise of a Son by *Sarah* was made to him, *Gen. xvii. 17.* laughed for joy, and was not reproved,

with

with his Purpose concerning *Sodom*; which gracious Act was grounded upon the Assurance he had, that *Abraham* would (*w*) command not only his Children, but his Household after him, to keep the Way of the Lord, to do Justice and Judgment. Upon which God acquaints him with his Design to (*x*) destroy *Sodom*, which whilst he was doing, the two Angels left them, and went towards *Sodom*; but *Abraham* remained communing with the Lord, and interceding for that wicked City, which this great Condescension of the Lord, in communicating his Purpose to *Abraham*, gave him Opportunity to do. He therefore taking for granted that God, the Judge of all the Earth, must do right, proceeded to mediate for *Sodom* in six petitionary Propositions, lessening the Number from fifty to ten; that in case there were but ten just Persons in *Sodom*, he would not destroy it for their Sake. This God at *Abraham's* Intreaty was graciously pleased to grant; and so left *Abraham* to return Home.

The other two Guests, who come along with them from *Abraham's* Tent, (and who were indeed Ministering-Angels, that God had (*y*) appointed to execute Judgment upon the wicked *Sodomites*) held on their Course towards the City, where they arrived in the Evening. *Lot*, who sat in the Gate of the City, seeing them, went to meet them, and having saluted them invited them to his House to refresh and repose themselves that Night; which they at first declined, but by his Importunity were prevailed upon to accept.

(*w*) Command. See *Gen.* xviii. 19.

(*x*) Destroy. Here is another great Instance of God's Patience, who, tho' he knew all without Inquiry, yet would not condemn even the most flagitious without due Examination and Trial. Before the Flood God proceeded against the old World upon ocular Evidence: *God saw that the Wickedness of Man was great, Gen.* vi. 5. & 12. So also at the Building of *Babel* it is said, *The Lord came down to see the City and the Tower, which*

the Children of Men built, Gen. xi. 5. And now again, before the Destruction of *Sodom*, tho' the Cry against *Sodom* and *Gomorrab* was great, because of the Grievousness of their Sin, yet the Lord would not proceed against them upon Generals; or upon common Fame, but *I will go down, saith the Lord, and see whether tby have done altogether according to the Cry of it; and if not, I will know, Gen.* xviii. 21.

(*y*) Appointed. See *Gen.* xix. 19.

During

GENESIS CHAP. XIX.
Lot Journeying to Zoar

11



GENESIS 19. Verse 26.

*But his wife looked back from
behind him, and she became a
Pillar of salt.*

46.

During their Entertainment, the Men of *Sodom* in a very mutinous and riotous Manner encompassed the House, and commanded *Lot* to bring forth his new Guests, that they might (z) know them. *Lot* thinking by mild and quiet Words to appease his unreasonable Neighbours, steps out of the Door, and shutting it after him, intreats them not to offer any Affront to his Guests: And so great was his Concern for their Safety, that he made an unwary and unwarrantable Offer to the *Sodomites*, to bring out his two Virgin Daughters to them, to do with them as they pleased, rather than they should abuse his Guests: Which, tho' an Error in the good Man, yet shews how sacred the Laws of Hospitality were then held among the virtuous. But the *Sodomites* naturally wicked, and in order to their Destruction grown very harden'd, scorn'd to be directed by him, who was but a late Inhabitant among them, and threatened to deal worse with him than with his Guests; and pressing hard upon *Lot*, they intended to force the Door. The heavenly Guests seeing *Lot* so put to it, engag'd in the Quarrel; and pull'd him into the House, and struck these unnatural Monsters with a Blindness, which so puzzled them that they could not find the Door: Which when they had shut again, they inquired of *Lot* what Family he had; and letting him know that the Destruction of that Place was now determined, and that God had sent them to destroy it, they bid him take all his Family and Relations, with whatsoever he had in that Place, and bring them out.

Upon this Admonition *Lot* went out, and spake to those that were to (a) marry his Daughters, and advised

(z) *Know them.* That is, abuse them in that unnatural and filthy Manner which was afterwards expressly forbidden in the Law, *Levit.* xviii. 22. and thereby made capital, *cb.* xx. 13. Which vile Sin continued among the *Gentiles* even to the Apostles Time, (as may be gathered from *Rom.* i. 27. and *1 Cor.* vi. 9.) and was so generally practised amongst the People of *Sodom*, that from thence it took the Name *Sodomy*, and

the Practisers thereof are called *Sodomites* both in Holy Scripture, (*1 Kings* xiv. 24. & xv. 12. *2 Kings* xxiii. 7.) and our *English* Laws, which (as did the Law of God of old) do yet make the Punishment of Death.

(a) *Marry, &c.* Some Translators render it, *Which were to marry his Daughters.* It is very probable they were contracted or betrothed to Husbands; but the Marriage not consummated by Cohabitation.

them to go with him to avoid the common Destruction: But to little Purpose; for they look'd upon all he said as a Jest. By this Time the Night was far spent; and as soon as the Day began to break, the Angels hasten'd *Lot* to be gone, saying, *Arise, take thy Wife and thy two Daughters, lest ye be destroyed in the Iniquity of the City.* *Lot* was still for delaying, hoping the Fate of this wretched People might be reversed. But in vain; instead of ten righteous that *Abraham* capitulated for, but four, and they of *Lot's* Family (including himself) were thought worthy to escape the dreadful Judgment designed for this Place. The Angels therefore seeing *Lot's* Linging, took him, his Wife and Daughters, by Force, and brought them out of the City, bidding them hasten for their Lives, and charging them not to look behind them, nor make any Stop in the Plain, but to escape to the Mountain, lest they shared in the common Fate. *Lot* looking forward, and seeing the Mountain was far distant, intreated the Angels that he might be excused from flying so far, and be permitted only to go to a little City hard by, which was then called (a) *Bela*. They granted his Request, and that City being saved for his Sake, he was commanded to hasten thither; for, said the Angel, I (b) will not do any Thing towards the Destruction of *Sodom* and the other Cities till thou be secured.

(a) *Bela*. This *Bela* was the Seat of one of those five Kings, who fought the first Battle with the four Kings, and were beaten in the Vale of *Siddim*, *Gen.* xiv. 2.

(b) *Will not*. Translators often give Occasion, especially to the Unlearned, for whom they are chiefly designed, to imagine that *Jesus* had not Power enough to work Miracles in *Nazareth*, *Mark* vi. 5. *John* xii. 39, &c. and here in this Text (not to mention many others) where 'tis said, *That God could not do any Thing to Sodom till Lot had left it.* Tho' Commentators and Preachers have not failed to observe that this Expression does not always denote an

absolute Impossibility to do any Thing, but only a Design or Will not to do it, or a Repugnancy to the doing of it. But yet it is certain, that *Christ*, if he had pleased, could have wrought Miracles in *Nazareth*, and that God too could have destroyed *Sodom* independently of *Lot*: And all this Impotency is to be attributed to the Want of Will. And therefore since People are so apt to take these Places literally, it is proper they should be rendered, *They would not*, and not, *They could not*; the last of which is an ambiguous Expression, and naturally gives us an Idea which is contrary to the Design of the sacred Writers.

The

The Injunction laid on *Lot*, his Wife, and Daughters, upon their Escape was, That they should not look behind them, nor tarry in the Plain, but hasten to the Mountain. Yet before *Lot* could reach the little City of *Bela*, which was afterwards called *Zoar*, his Wife, either forgetting what the Angel had said, or out of Love to the Place of her Habitation, looked back, and became a Pillar of (c) Metallick Salt, a lasting Monument of God's Vengeance on obstinate and unbelieving Offenders.

Lot's Wife being thus made a dreadful Example of Fondness to what God had forbidden, he with his Daughters proceeds in his Flight to *Zoar*, where he arrived by Sun-rise. And now being out of Danger, God prepares his Judgments against *Sodom* and *Gomorrab*, and the rest of the sinful Cities of the Plain: The angry Heavens pour down Showers of liquid Fire, which in an Instant devour'd those guilty Wretches. (d) *Lot* seeing that other Cities of the Plain besides *Sodom* were destroyed, thinking himself not safe in *Zoar*, withdrew to the Mountains to which he was first directed, and there dwelt in a Cave with his two Daughters; where the greatest of Mischiefs befel him, no less than that of Incest; for his two Daughters having lost their espoused Husbands in *Sodom*, and despairing of

(c) *Salt*. All the Versions say that *Lot's* Wife became a Pillar of Salt. *Gen.* xix. 26. And, as *Josephus* assures us, that it was to be seen in his Time, and several modern Travellers relate, that it is still to be seen between Mount *Engaddi* and the *Dead-Sea*, Interpreters do observe, that we must not take the Salt here mentioned for common Salt, but for a Metallick Salt, which was hewn out of the Rock like Marble, and was made use of to build Houses, according to the Testimony of several famous Authors. But since by the Word *Salt* we always understand common Salt, which Water soon dissolves, and could not continue so long, being exposed to Wind and Rain, the Word *Metallick* should have been joined with *Salt* in the Version, to take away the Ambi-

guity. This made *Vetablus* and *Bodinus* take this Expression in a metaphorical Sense, as a firm and sure Covenant is called a *Covenant of Salt*, *Num.* xviii. 19. 2 *Chron.* xiii. 5. And this Sense should be expressed in a Translation, to give no Advantage to *Atheists* and *Libertines*.

(d) *Lot*. God's Favour in preserving *Lot* was very great: But yet it is not altogether to be imputed to *Lot's* Virtue; for we must consider that *Lot* was very near of Kin to *Abraham*, and very much esteemed by him, and, no Doubt, *Lot* fared the better for *Abraham's* Sake; for it is said, *Gen.* xix. 29. *When God destroyed the Cities of the Plain, he remember'd Abraham, and sent Lot out of the midst of the Destruction, &c.*

ever having any others (for they thought all Mankind were destroyed in the late Conflagration, but their Father and themselves) plotted together to betray their innocent Father, under the Pretence of preserving the Race of Mankind. They had lived in *Sodom*, and, it is to be feared, had learned too much of the Licentiousness of the Place. However they might be instigated, it is certain they had a very unnatural Design upon their Father; and considering his great Virtue, they knew they could not persuade him to commit so great a Wickedness so long as he retained his Reason, therefore they intend by an intoxicating Draught to deprive him of his Sense, though not of his natural Strength. The eldest Daughter being the most forward in this wicked Contrivance, having represented to her Sister the Condition they were in, proposed the Expedient to her, which was to make their Father drunk with Wine, and then to lie with them. The younger as readily embraced what the elder as wickedly proposed: And accordingly having sufficiently stupefied the old Man with Wine, and put him to Bed, the eldest went to Bed to him; and having obtained her End of him, she rose again, he not perceiving when she lay down, or when she arose. The next Night the younger Daughter takes her Turn, and both succeeded alike in their vile and abominable Project; for they were both with Child by their Father, and had each of them a Son from that incestuous Congress. Thus was *Lot*, though the unwitting Instrument of their Generation, both a Father and Grandfather to his Daughters Children; but, as if he abhorred this incestuous Breed, we do not find that he took so much Notice of them as to give them a Name; for the Mothers named them, the elder calling her Son *Moab*, and the younger her Son *Ben-ammi*; both mischievous Enemies in After-times to *Israel*, especially the *Moabites*. Thus much of *Lot*, of whom sacred History gives us no further Account.

Return

Return we now to *Abraham*, who abode in *Mamre* till he had seen the Destruction of *Sodom* and *Gomorrah*; soon after which he removed more Southward, and fix'd in *Gerar*, the chief City of the *Philistines*. Here again the same Apprehension possessed him about *Sarah* his Wife, as before, and therefore he had Recourse to his former Policy, and by Agreement he was to call her Sister, and she him Brother. The (e) King of *Gerar* supposing *Sarah* to be no other than *Abraham*'s Sister, caused her to be taken from him, intending to (f) keep her for himself. But God appeared to that Prince in a Dream, and told him he should be punished with Death for the Woman that he had taken; because she had an Husband. *Abimelech* excused himself, alledging that *Sarah* and *Abraham* had given out they were Brother and Sister. And calling for *Abraham*, he reproves him smartly; demanding why he imposed so on him, who never offered any Ill to him, but rather did him all the kind Offices of a Friend? *Abraham*'s Excuse was, that he did it to save his Life, though at the same Time he told him no Lie in saying she was his Sister, for she was the Daughter of his Father, but not of his Mother. *Abimelech* thus admonished by God is easily reconcil'd; for he not only restored *Abraham* his Wife with a Royal Present, and Leave to dwell in what Part of the Country he liked best, but paid an extraordinary Compliment to *Sarah* in these Words, “ Behold I have given to thy Brother

(e) King. The King of *Gerar*'s Title was *Abimelech*, as that of the Kings of *Egypt* was *Pharaoh*, and that of the Roman Emperors *Cæsar*.

(f) Keep. *Sarah* was now ninety Years old when *Abimelech* took her into his Family; whence it may seem very strange that a Woman of her Age should bear her Years so well, as to be desired by a King, who in those Times might command the most youthful Beauties in his Dominions. But, according to Interpreters and Commentators, People of ninety in those

Days were as fresh and vigorous as those of forty now. But besides, *Sarah* might probably retain her Beauty upon the Account of her Sterility; whereas frequent Child-bearing, giving Suck, &c. very much impair the natural Strength and Beauty of Women. Others, as *Precop.* are of Opinion that God having taken off *Sarah*'s Barrenness, her Beauty returned with her Fruitfulness: For by this Time it may be supposed that *Sarah* had conceived that promised Seed which was to be *Abraham*'s Heir,

“ a * thousand Pieces of Silver, which is to thee a
 “ Covering of the Eyes to all that are with thee, and
 “ to all others, for thou art fully (g) justified.” Then,
 upon *Abraham's* Prayer, God took off from *Abimelech* that *Disability* by which he had restrained him
 from *Sarah*; and also restored to his Wife and Wo-
 men their former Fertility, which on that Occasion he
 had before stopped.

And now the Time appointed being come, God
 gives a miraculous Instance of his Power and Justice
 in blessing *Abraham* with a Son, whose Birth was won-
 derful, considering the Age of his Parents. But his
 Justice exacted the Performance of his Promise, who
 cannot be unjust. *Sarah* is delivered of a Son, which
Abraham according to former Direction called (b) *Isaac*,
 and circumcised him when he was eight Days old.
 Who can express the Joy of this ancient Pair? Who
 will distrust God's Promises? Now might *Sarah* laugh
 with Comfort, and not in Distrust as she did before.

* *Thousand, &c.* By Pieces of Silver
 here are meant the *Common* or *Civil She-*
kels, which are but half the Value of the
Shekels of the *Sanctuary*. Therefore the
 thousand *Shekels* which *Abimelech* gave to
Abraham amounted to about *Fifty seven*
Pounds seven Pence Half-penny English.

(g) *Justified*. Our Translators have com-
 mitted a double Mistake in rendering that
 which *Abimelech* says to *Sarah*, *Gen. xx. 16.*
Behold I have given thy Brother a thou-
sand Pieces of Silver: Behold he is to thee
a Covering of the Eyes to all that are with
thee, and with all others. Thus was she
reproved. For, First, The Word which
 they render *reproved* never has that
 Meaning, but signifies to *search* or *inquire*
 into a Thing till it is cleared, and put out
 of Doubt. Secondly, There was no need
 then for a Reproof; for *Abraham* had
 already fully justified *Sarah*, v. 12. and
Abimelech had accepted of his Defence:
 Thirdly, *Abimelech* was so far from irri-
 tating *Abraham* or *Sarah* by Reproaches,
 that on the contrary he endeavoured to
 win their Friendship by a very consider-
 able Present: Nay, before *Abimelech* was
 satisfied, his Reproaches to *Abraham* were
 rather obliging Remonstrances than bit-

ter Invectives, v. 9, 10. He therefore
 declares that *Sarah* was fully justified, as
 the *Septuagint* and *Chaldee Paraphrase*
 have render'd it.

But there is another Mistake in the
 Translation of this Text; for it is of
Abraham that it says, *He was a Cover-*
ing to the Eyes of Sarah; whereas the O-
 riginal says this of the thousand Pieces of
 Silver, which were a publick Testimony
 that *Abimelech* rendered to her Virtue, as
 the Veils of the *Hebrew Women* were the
 Symbols of their Modesty, whereas the
 Harlots went open fac'd. So that this
 Present rather regarded *Sarah* than *Abra-*
ham, to whom that Prince had already
 given Sheep and Oxen, and Men-Ser-
 vants and Women-Servants, and restored
 him *Sarah* his Wife, giving him like-
 wise an Offer of settling in any Place of
 his Country. *Abimelech's* Design then by
 this Liberality was to justify *Sarah's* Vir-
 tue to them who belonged to her, and to
 all others, it being then usual to give Pre-
 sents to confirm the Truth of any Thing
 that might be called in Doubt, as may
 be seen, *Gen. xxi. 30.*

(b) *Isaac*. Which signifies *Laughter*.

The Birth of *Isaac*, as it was Matter of great Joy to *Sarah*, was, no Doubt, a great Disappointment to *Hagar*, who from her Mistress's great Age, might naturally conclude she would have no Child, and therefore promised herself the Satisfaction that her Son should be *Abraham's* Heir. This Disappointment soon grew up to a Repentment, which could not long lie hid in Mother or Son; for after *Isaac* was wean'd, and grown up a little, his watchful Mother catch'd *Ishmael* (i) mocking him. *Sarah* could by no Means bear to have her Son derided by the Son of a Bond-woman, therefore she was very importunate with *Abraham* to turn both Mother and Son out of Doors, hinting to him, that her Son was to be the Heir of the Covenant, not the Slave's Son. This put *Abraham* upon a very difficult Dilemma: He was fond of *Ishmael*, whose infant Familiarity had very much engaged him to the Child. But God, who always had a great Regard to *Abraham's* Quiet and Good, soon made it easy to him; bidding him not to be solicitous about the Bond-woman and her Son, but to mind what his Wife advised him to, confirming what she said, That *Isaac* was to be his Heir; assuring him at the same Time, that because *Ishmael* was his Son, he would make him considerable in the World.

Once more *Hagar* turns Wanderer, but by Compulsion: The Almighty will have it so, and *Abraham* must obey. His Fondness for *Ishmael* must give Way to God's Promises, which were his only Comfort at this sad Separation. All her Equipment of Provision was only some Bread, and a Bottle of Water, with which she sets out, wandering in the Wilderness of *Beersheba*

(i) *Mocking*. It is reasonable to suppose that this Mocking might be upon the Account of the *Heirship*, *Ishmael* concerning that this *Youngster*, so much his Inferior in Years, should take the Inheritance from him; and so upon this derided him: And that *Hagar*, *Ishmael's* Mother, did countenance him, if not tutor him to it.

For she was to be cast out as well as he; which it's probable, would not have been, if she had not been faulty. This may reasonably be supposed from her former Deportment upon her conceiving *Ishmael*, when she carried herself very haughtily to her Mistress.

till her Water was spent, and in vain searching for a Supply in that parched Country, she in Despair lays the Child, fainting with Thirst, at the Foot of a Tree, herself retiring a little Distance from him, that she might not see him die. In vain his feeble Tongue calls on his mourning Mother, who can only answer him with Tears ; he cries, she weeps, and in an alternate melancholy Harmony they echo their sad Distress to one another. But the boundless Pity, which alone can help when all human Means fail, bids the weeping Mother dry up her Tears, and fear no more ; for he had heard their Prayers, and would make the Child the Father of a mighty People. Then *Hagar* looking about her found a Well of Water, and she gave the Child Drink, which refreshed him, God afterwards providing for him. And here they both took up their Abode in the Wilderness of *Paran*, where *Ishmael* became an expert Archer, by which Employment it is probable he got Provisions to sustain his Mother and himself. And when he was grown to Man's Estate, his Mother, being herself an *Egyptian*, took him a Wife out of the Land of *Egypt*.

Abraham being so kindly treated by *Abimelech*, and invited to dwell in his Country, accepts his Offer ; and *Abimelech* seeing how visibly God blessed *Abraham* in all his Undertakings, and that he grew very powerful, he takes *Phicol*, the General of his Forces, and made a League with him, fearing lest, as *Abraham* became more powerful, he might attempt something in Prejudice of him, or his Successors in the Government. This League thus made, and confirmed by an (*) Oath between them, and a little Difference composed about a Well of Water which *Abraham* had digged, and *Abimelech*'s Servants without their Master's Knowledge had forcibly seized, but was now upon *Abraham*'s Com-

(*) *Oath*. This being the first Mention we have in Story of an *Oath* or *Swearing* from the Creation to that Time, it

may be observed that Swearing was introduced by an Heathen,

plaint restored, *Abraham* made a Present to *Abimelech* of some Sheep and Oxen, who with his General *Phicol* took Leave, and returned. But *Abraham* intending to settle for some Time in that Country, planted a (l) Grove in *Beerseba*, and there called on the Name of the Lord, the everlasting God.

Amongst all the Circumstances and Trials of *Abraham's* Faith and Obedience, the greatest that ever befel him was that of being commanded to sacrifice his Son. *Ishmael*, once the Delight of his Heart, and Joy of his declining Age, is now no more to him, being obliged by the divine Mandate to banish him his Presence; and now *Isaac*, the Son of his Joy, whom he so dearly loved, who had been conceived beyond the Course of Nature, and in whom God had promised that all the Nations of the Earth should be blessed, must bleed by the Appointment of the Almighty. This was a severe Trial to human Nature: But God's Command made it easy. *Abraham* neither disputes nor delays; but early in the Morning set forward on his Journey, accompanied only with his Son *Isaac*, and attended with two Servants, who led an Ass that carried the Wood, and other Instruments for the Sacrifice, as well as Provisions for themselves, having three Days Journey to go, as far as the Land of (m) *Moriab*.

(l) Grove. The Criticks generally agree in the use of Groves, as either for Refreshment, or Places of Worship; but *Elusd* makes the most useful Observation on this Text of any, p. 30. By this, says he, we may see how apt the Customs of the Places we live in, and of the People we converse with, are to steal and prevail upon even good Men: By an Heathen King, *Abraham* was just before drawn to swear; and from the Heathen's Practice he now plants a Grove to perform his Devotions in. For that it was the Custom of the Heathen to plant Groves, and therein to set up their Idols and Altars, will appear from the Command afterwards given to *Israel* to destroy their Altars, break down their Images and cut down their Groves, *Exod. xxxiv. 13.* and to burn their Groves with Fire, *Deut.*

xii. 3. And they were forbidden to plant any themselves to perform their Devotions in, *Deut. xvi. 21.* And when the Kings of *Israel* departed from God, they set up Groves; and it was one of *Abab's* provoking Sins, that he made a Grove, *1 Kings xvi. 33.* But though *Abraham* herein followed the Custom of the *Philistines*, among whom he lived, yet the Object of his Worship was the true God, *Jehovah* the Everlasting God.

(m) *Moriab*. That is, *The Fear of the Lord*. This is the Place where *Jerusalem* after stood: For Mount *Moriab*, where *Abraham* was to offer his Son, is by some thought to be Mount *Sion*, on which *Solomon* built the Temple, where God commanded the Offerings to be made, *2 Chron. iii. v. 1.*

On the third Day they came within Sight of the Place; when *Abraham* ordered his Servants to (n) stop, telling them he and his Son would go and worship, and come to them again. The innocent Child, ignorant of what his pious Father intended to do with him, goes on chearfully; and the faithful Patriarch, having by the Strength of his (o) Dependance on God's Promises overcome those Pangs of natural Affection, which otherwise might have made him hesitate in the Performance of this bloody Act, went on with a Resolution answerable to his Faith and Obedience. Thus they walked together; but *Isaac*, who saw the Wood and Instruments provided for the Sacrifice, and no Lamb for a Burnt-offering, innocently asked his Father, Where he would have a Lamb? To which the Father prophetically replied, *My Son, God will provide himself a Lamb for a Burnt-offering.* *Abraham*, being come to the Place God had told him of, builds an Altar, and having laid the Wood in Order, bound his Son *Isaac*, and laid him upon the Wood on the Altar. *Isaac* being at that Time at least three and thirty Years of Age, (tho' he was then called Lad and Child) was capable of making Resistance; but whether being by his Father made acquainted with God's Command, or being naturally subject and obedient to his Parents, he quietly submitted, yielding implicitly to whatsoever his Father would do with him.

All Things being thus prepared, *Abraham* stretches out his Hand with the Knife in it to give the fatal Stroke; when Heaven regarding the Father's Piety, and the Son's Obedience, timely interposes, and, with a Reduplication of his Name, charges him: not to hurt

(n) *Stop.* Probably to prevent any Disturbance the Servants by their Tenders might give him, if they should see him go to sacrifice his Son.

(o) *Dependance.* From what the Apostle says, *Heb. xi. 19.* may be gathered, that *Abraham* had so ready a Faith in God's Omnipotence, that though he neither

knew nor expected any other but that *Isaac* should certainly have been sacrificed; yet he believed that God, who had so miraculously given him, and promised to make him a *Father of many Nations*, would, to make his Promise good, restore him to Life again.

GENESIS CHAP. XVII.
Abraham is forbidden to slay Isaac.

12



GENESIS 22. Verse 11.

And the angel of the LORD called unto him out of heaven, and said, Abraham, Abraham.. And he said, Here am I. 54.

the Child, adding this divine Applause of his Faith: *Now I know that thou fearest God, seeing thou hast not withheld thy Son, thine only Son, from me.* *Abraham*, not a little surpriz'd at the Voice, turns about to see whence it came, and spies a Ram caught in a Thicket by the Horns, which he immediately took and offer'd up for a Burnt-offering instead of his Son: A happy Exchange! Upon this compleat Obedience of *Abraham's*, it pleased the Lord to renew his Promise to him with great Amplifications, and confirm it to him by Oath. Whereupon *Abraham* returning with his Son *Isaac* to his Servants, they joyfully go together to *Beersheba*, at that Time the Place of *Abraham's* Residence; where he is no sooner arrived, but he is welcom'd home with the happy News of the Increase of his Family; for *Milcab*, his Brother *Nabor's* Wife, had made him the glad Father of *Rebecca*, who was afterwards Wife to *Isaac*.

It's not certainly known how long *Abraham* abode at *Beersheba*; but the next Place where we hear of him was at *Kiriath-arba*, afterwards called *Hebron*, in the Country of *Canaan*; where he buried his Wife *Sarah* in the hundred and twenty seventh Year of her Age. For whom having observed the usual Ceremonies of mourning, he address'd himself to the (p) *Hittites*, desiring a Burying-place for his Dead. They, not understanding his Meaning, with great Coarseness answer'd, He might bury in what Sepulchre he pleased. But this would not do *Abraham's* (q) Business: For he propos'd to buy a Piece of Ground for a separate Sepul-

(p) *Hittites*. The *Hittites* were descended from *Heth*, the Son of *Canaan*, and Grandson of cursed *Ham*, Gen. x. 6, 16. and did then possess that Country.

(q) *Business*. *Abraham* knew the Lord had called him forth from among his Idolatrous Kindred, and from his Father's House, Gen. xii. 1. and given him the Covenant of Circumcision, Ch. xvii. 9, 10, &c. whereby he had distinguish'd him and his

Seed from all other People: And that therefore it was not lawful for him to mix with any of the other Nations which did not worship the true God. As therefore he afterwards took especial Care that his Son *Isaac* might not marry with any of the Daughters of the *Canaanites*; so now he was wary not to bury his Dead promiscuously among theirs.

chre for himself and Family ; and therefore desired them to intreat *Ephron*, the Prince of the Country, to sell him the Cave of *Macpelah*, offering to give the full Worth of it. *Ephron* being a generous Prince, tho' a Heathen, offered *Abraham* not only the Cave, but the whole Field also, that he might bury his Dead without Delay. But *Abraham*, not willing to bring himself under so great an Obligation, or be at an Uncertainty about the Piece of Ground, urged *Ephron* to fix a Price ; who seeing him pressing, told him, since he would purchase it, the Ground was worth (r) four hundred Shekels of Silver, which being so inconsiderable a Trifle between Men of Rank and Condition, he desired he would make no Words about it, but accept it, and bury his Dead without any more to do. *Abraham* having got the Price, never offers to beat it down, but immediately paid the Money by (s) Weight to *Ephron* in the Presence of the People, and the Field was, according to the Custom of those Times and Places, formally conveyed and made sure to *Abraham*, and to his Heirs for ever : And till then did not *Abraham* bury his Wife there.

Abraham, being at this Time near an hundred and forty Years old, was desirous to see his Son *Isaac* married and settled in the World before himself died. Therefore calling his eldest Servant to him, who was his chief Steward, he laid a strict Charge upon him that he should not take a Wife for his Son of the Daughters of the *Canaanites* ; but obliged him to go into his own (meaning *Abraham's*) Country, and bring a Wife from thence of his own Kindred. And to engage his Steward to a punctual Performance of his

(r) *Four, &c.* Supposing the Shekel here mentioned to be the common-Shekel, (as being used before the Law, and in a Civil and Sacred Case) it was worth of our *English* Money one Shilling and three Pence, or very near it. After which Computation the four hundred Shekels a-

mounted to five and twenty Pounds Sterling.

(s) *Weight.* In those early Ages of the World, as they had Money in Bullion unstamp'd, so it pass'd by Weight, rather than by Tale ; and a Shekel had its Name from *Shakal*, which signifies to weigh, or put in the Balance.

Charge, he made him take a solemn Oath of Fidelity, the Ceremony whereof was then performed by the Servant's putting his Hand under his Master's (t) Thigh; which, with some Conditions and necessary Cautions, he did. After which, receiving his Master's Instructions, he set out with a Retinue of Servants and Camels suitable to his Master's Quality and Estate, and the Business he went about. No Doubt it was one great Part of the Steward's Charge to go first to *Haran* in *Mesopotamia*, his Brother *Nabor's* City, because he heard before that *Milcab* his Wife's Sister, who was married to his Brother *Nabor*, had borne him several Children, one of which, named *Bethuel*, had a Daughter named *Rebecca*.

Eliezer, for that was the Steward's Name, arriving one Evening at *Haran*, caused his Camels to rest themselves by a Well of Water without the City: About which Time it was usual for the Women to come out of the City to draw Water at that Well. *Eliezer*, who had been religiously brought up, and instructed by his Master *Abraham* in the Fear of God, knowing of how great Concern the Business he went about was, had his Mind continually on God, begging his Direction and Success in this weighty Affair; and fearing lest in a Matter of so great Moment he should mistake the Person, he humbly besought the Lord to direct him by a Sign, that he might make a right Choice for his young Master. The Sign he desired was, That she, who at his Request did let him drink of her Pitcher, and offer to give his Camels Drink also, should be the Person whom the Lord had appointed for his

(t) *Thigh*. Among the various Ways of Swearing, sometimes he that took the Oath did put his Hand under the other's Thigh which administer'd it: As the Case here between *Abraham* and his Steward, *Gen. xxiv. 2.* and afterwards between dying *Jacob* and his Son *Joseph*, *Gen. xlvii. 2.* Which Ceremony some interpret to bear a Token of Subjection; others as a Mystery of Circumcision, the

Sign whereof they bore about that Part of their Body: Others more probably think it to be a mysterious Signification of Christ the promised Seed, who was to come out of *Abraham's* Loins or Thigh, *Gen. xlv. 6.* which is a modest Expression of the sacred Historian; for, says one, *per femur sive coxam, partes etiam genitales quæ in femora sunt, tacite intelliguntur.*

Servant *Isaac*. The honest Man's Request is no sooner made than heard; for he presently spies *Bethuel's* Daughter come out of the City with her Pitcher upon her Shoulder, to (u) fetch Water. After she had filled her Pitcher at the Well, and was coming away, *Eliezer* went to her, and desired a Draught of her Water. She courteously consented, and not only for himself, but for his Camels too, if they would drink. *Eliezer* permitted this, which in good Manners otherwise he would not have done, but only to be convinced of the Sign he had desired.

After the Camels had drank, *Eliezer* viewing the Damfel well, and seeing her exceeding beautiful, with abundance of Joy presents her with a Pair of golden Ear-Rings, and a Pair of Bracelets for her Hands; asking her at the same Time whose Daughter she was, and whether there were Room in her Father's House for him and his Company to lodge that Night. She, to his great Astonishment, tells him she was the Daughter of *Bethuel*, the Son of *Nabor* by *Milcab*; assuring him at the same Time, that they had both Room and Accommodations for him and his Camels.

Eliezer was still more and more surprized with these Crowds of Joy succeeding each other; insomuch, that being deeply affected with a Sense of God's Goodness, in guiding him so directly to the House of his Master's Brethren, he bowed down his Head in humble Acknowledgment, and worshipped the Lord, saying, *Blessed be the Lord God of my Master Abraham, who hath not withdrawn his Mercy and Truth from him.* The Damfel leaves *Eliezer* in this Rapture, and ran Home to acquaint her Friends with what had happen-

(u) *Fetch*. Great was the Simplicity and Humility of those early Ages, when Persons of the best Rank, and of the female Sex too, did not disdain to be employed in such servile Offices. Thus in the following Age *Jacob* found his Cousin *Rachel* following and watering

her Father *Laban's* Sheep; and some Ages after that, the seven Daughters of *Jethro*, who was a Prince as well as a Priest of *Midian*, kept their Father's Flocks, and used to draw Water, and fill the Troughs for the Cattle.

GENESIS CHAP. XXIV ¹³
Rebekah gives drink to Abrahams servant.



GENESIS 24 Verse 18.

*And she said, Drink my Lord: & she
hasted, and let down her pitcher upon
her hand, & gave him drink. 58.*

ed ; but soon returned with her Brother *Laban*, who could not but expect something extraordinary from the Bracelets on his Sister's Hands, and from the Account she gave him of the Man that presented them to her. *Laban* hasted to the Well, and saluting the Man in the Stile of (w) *Thou Blessed of the Lord*, invited him in, telling him there was Preparation made for him and his Camels. The Man thereupon went in ; and whilst they were preparing an Entertainment for him and his Company, he declared he would not take any Refreshment till he had told the Errand he was sent on ; and having delivered his Credentials, by telling to whom he belonged, he gave a general Account of his Master's Estate, and then goes on with his Business. " *Sarah*, my Master's Wife, says he, bare him a Son " when she was old, unto whom he hath given all " that he hath. And my Master being old, made me " swear that I should not take a Wife for his Son of " the Daughters of the *Canaanites*, but that I should " go to his Father's House, and to his Kindred, to " take a Wife for his Son." Then he gave them an Account of his whole Journey, the Manner of his Meeting with *Rebecca*, and how signally the Hand of divine Providence had appeared in directing him thither ; concluding thus, " And now, if ye will deal " kindly and truly with my Master, tell me ; (x) if " not, tell me, that I may turn to the Right-Hand, or " to the Left."

(y) *Laban*, who took upon him to give *Eliezer* an Answer, entertained a right Apprehension of the Matter at first, declaring it was God's doing ; " There-

(w) *Thou, &c.* This was the usual Form of Salutation in those Times, to such as they designed to shew more than ordinary Respect to.

(x) *If not, &c.* Meaning that they should not hold him in Suspence, but let him know their Minds, whether they would bestow *Rebecca* on his Master's Son, or not ; that, if not, he might seek out elsewhere,

(y) *Laban*. It is to be supposed that *Bethuel*, *Rebecca's* Father, either was superannuated, or laboured under some bodily Infirmary, which rendered him less capable of managing the Affairs of his Family, otherwise we can scarce suppose his Son *Laban* would have taken so much upon him in his Father's House.

“ fore,

“ fore, *says he*, we (x) ought not to say any Thing to
 “ it. Here is *Rebecca* before thee; if she consent,
 “ take her, and let her be thy Master’s Son’s Wife.”
Eliezer having her Consent, makes his Acknowledg-
 ment in a Return of Thanks to the Lord; and making
 his Presents to her, her Mother and Brother, they
 went to Supper. Next Morning he desires them to
 dispatch him back to his Master, being impatient to
 carry these joyful Tidings. The Brother and Mother
 being loth to part with *Rebecca* so soon, would have
 her tarry a little longer; but *Eliezer*, like a diligent
 as well as faithful Servant, was for hastening Home
 with her, which, with *Rebecca*’s Consent, he did. Ac-
 cordingly she prepares for her Journey, being attend-
 ed with her Nurse *Deborah* and Maid-Servants, and
 parted with her Relations with this Blessing, “ That
 “ she might be fruitful, and that her Offspring might
 “ have Dominion over their Enemies.”

Whilst the faithful Servant was conveying his fair
 Charge to his Master’s House, Providence had so or-
 dered it, that *Isaac* walking out in the Evening, to
 meditate on the Goodness of the Lord, saw his Ser-
 vants and the Camels upon the Road; whereupon he
 went forward to meet them. *Rebecca* soon spied him,
 and asked *Eliezer* who he was. And being informed
 that it was his Master’s Son, she alighted, and (a) veil’d
 herself. *Isaac* with great Respect received her, and

(x) Ought. Our Translation says, *We cannot speak unto thee either Good or Evil*. Commentators indeed do observe that this Expression, *We cannot*, here in *Gen. xxiv. 52.* and in *Gen. xix. v. 22.* That *God could not do any Thing*. to Sodom till Lot had escaped, does not always denote an absolute Inability to do any Thing, but only a Design or Will not to do it, because it may not be proper or convenient; and that all this Impotency is to be attributed to the Want of Will. But since People are apt to take these Places literally, they ought to be translated properly and clearly, and after such a Manner that

should leave no Room for Doubt and Mistakes. And therefore when *Laban* answered *Eliezer*, he told him, *They ought not, or would not, say any Thing good or bad to him*; that is, they would not oppose his Demand of having *Rebecca* for Wife to his Master’s Son: And this was manifestly the Effect of their Submission to the Will of God, from whom they did believe *this proceeded*, and they were persuaded they were bound to obey.

(a) Veil’d. According to the Custom of those Countries, *Veiling* was a Token of Subjection.

conducted

conducted her to his Mother's Tent, which he allotted for her Apartment. Soon after they were married; and *Isaac* grew so fond of her, that her Charms soon obliterated his Grief for the Loss of his Mother, which to that Time had sat heavy on him.

Isaac being thus happily matched, the good old Patriarch begins to entertain Thoughts of another Wife; and casting his Eyes on his Maid (*b*) *Keturah*, he took her to his Bed, and she was his concubinary Wife. By her he had six Sons; to each of which he gave Portions in his Life-time, and sent them Eastward, that they might not stand in Competition with *Isaac* for any Part of his Estate, nor settle any where in the Land of *Canaan*, which his Seed by *Isaac* was to inherit.

Isaac was forty Years old when he married, and lived twenty Years with his beautiful Wife before God blessed them with any Issue, which at last he obtained by his importunate Prayers; for *Rebecca* soon after conceived. And when she felt the Children struggling within her (for she had Twins) it somewhat startled her, and made her wonder what the Meaning of it might be. Upon which she went to (*c*) inquire of the Lord, and received for Answer, “ That two Nations “ (or Heads of Nations) were in her Womb; and “ that two Manner of People should be separated from “ her Bowels: That one of those People should be “ stronger than the other, and that the Elder should “ serve the Younger. ” The Time of their Birth being come, *Rebecca* is first delivered of *Esau*, who was

(*b*) *Keturah*. The Jewish Writers are very fabulous about this *Keturah*, some supposing her to be the same with *Hagar*; but in all Probability she might be dead as well as *Sarah*; and if she had been alive, too old to answer *Abraham*'s Design, which was to have more Children. But laying aside Fables and Whimfies, it is certain from *Gen. xxv. 6.* that *Keturah* was a Servant; for if she had been a free Woman, she would not have been called a Concubine. But besides, the Word *Concubine* (not only here in *Gen. xv. 6.* but also in *1 Chron. i. 32.*)

gives Occasion to some to suppose that he married her in *Sarah*'s Life-time; for *Concubine* was a Term not usually given to such second Wives as succeed others, but to such as in the Life-time of the first Wife were Partakers of the Marriage-Bed.

(*c*) *Inquire*. This in those Times was usually done by consulting some Prophet: And her Father-in-Law *Abraham* being a Prophet, (for so he is expressly called by God himself, *Gen. xx. 7.*) and then living, it is most probable she inquired of him.

red and hairy. His Brother *Jacob* followed him so close, that he took hold of his Heel with his Hand. The Boys growing up, *Esau* delighted altogether in the Fields, being addicted to Hunting; and because he furnished his Father with Venison, a Sort of Food of which *Isaac* was very fond, therefore he loved him best. But *Jacob*, who was of a less robust Disposition, was beloved by his Mother, being more conversant with her, and ready at Hand to wait on her. By that Time these Boys were fifteen Years old, their Grandfather *Abraham* took his Leave of this World, being an hundred seventy and five Years of Age, and was buried by his two Sons *Ishmael* and *Isaac*, in the Cave of *Macpelah*, in the Field which he had purchased of the Sons of *Heth*, and where about forty Years before he buried *Sarah* his Wife.

As for *Ishmael*, *Abraham's* eldest Son (tho' not his Heir) he lived many Years after this, till he had attained to an hundred and thirty seven Years, and then leaving, as was (d)foretold of him, twelve Sons, who were all Princes of Nations, and possessed of Towns and Castles, he likewise died. And although he had been such a wild Man that his (e)Hand had been against every Man, and every Man's Hand against him, yet he died at last in the Presence of his Brethren, that is, a natural Death, having his Family and Relations about him.

Esau and *Jacob* being grown to Man's Estate, it happen'd one Day that *Esau*, having fatigued himself extremely in the Field, came fainting to *Jacob*, who at that very Time had just made some Pottage of (f)Lentils, and it was of a red Colour. *Esau*, seeing the Pottage, and his Spirits being very much wasted with Hunger, desired his Brother to let him eat with him, telling him, the more to move him, that he was very faint. *Jacob*, though called a (g) plain or innocent Man, knew how to take Advantage of his Brother's Necess-

(d) Foretold. See *Gen.* xvii. 20.

(e) Hand, &c. See *Gen.* xvi. 12.

(f) Lentils. A Kind of Pulse, some-

what like our Vetches, or coarsest Sort of Pease.

(g) Plain. See *Gen.* xxv. 7.

sity, and therefore to inflame his Desire the more, which was sufficiently prompted by his present Hunger, and to make *Esau* the more fond of the Bargain by Delays, proposes to him to sell his (b) Birth-right, *Esau* through Greediness not considering of what Moment and Advantage his Birth-right was, and consulting only his present Need and Appetite, slightly answers, “Behold
 “I am ready to die, and what Good shall this Birth-
 “right do me?” *Jacob* finding him so indifferent, was not content with his Word, but to make the Bargain sure, will not part with his Pottage till he had obliged his Brother to confirm the Birth-right to him by an Oath. *Esau* never scruples it; and so sold his Birth-right, with all those excellent Privileges that depended on it, for a Mess of Pottage. This in *Esau* is called (i) Despising his Birth-right.

Isaac had hitherto made *Beersheba* his usual Residence, as his Father *Abraham* had before him; but a Famine happening in that Part of the Country where he lived, he was obliged to remove. Now while he deliberated whither to go, the Lord appeared to him, and charged him not to go down into *Egypt*, but to stay in the Land which he should shew him, promising to be with him, and bless him; and assuring him that he would give all those Countries to him and his Descendants, in Performance of the Oath which he swore to his Father *Abraham*, and that he would cause his Family to multiply as the Stars of Heaven; and Nations of the Earth to account themselves blessed therein, because of the Faith and Obedience of *Abraham*.

Isaac, in Pursuance of the Divine Direction, travels to the Country of the *Philistines*, and fixes in *Gerara*. And here the same Temptation attended him that did

(b) *Birth-right*. Birth-right, or Right of Primogeniture, had many and great Privileges annex'd to it. The First-born was consecrated to the Lord, *Exod.* xxii. 29. was next in Honour and Dignity to the Parents, *Gen.* xlix. 3. had a double

Portion allotted to him, *Deut.* xxi. 17. and succeeded in the Government of the Family or Kingdom, 2 *Chron.* xxi. 3. and therefore was a Matter of the highest Regard.

(i) *Despising*. See *Gen.* xxv. 34.

his Father in the same Place ; *Rebecca* his Wife was a very beautiful Woman; and he fearing the People would kill him that they might enjoy her; when they asked him what Relation she had to him, told them she was his Sister, an Appellation then common amongst Kindred in almost any Degree. *Isaac* had not long continued unsuspected ; for (k) *Abimelech*, (or the King) looking out of a Window, saw him so familiar with *Rebecca*, as gave him Cause to think she was his Wife ; and sending for *Isaac* he reproved him for imposing upon him; telling him confidently she was his Wife. *Isaac* being thus charged; could not deny it, but excused himself, saying; he did it to save his Life. The King first blamed him for laying such a Snare for him and his People; saying, “ What is
 “ this thou hast done ? One of the People might have
 “ lain with thy Wife, and thou wouldst have brought
 “ Guilt upon us ;” and then gave a strict Charge on Pain of Death to all his Subjects, that none should offer any Injury to him or his Wife.

Isaac by this Protection being encouraged to tarry there longer, applied himself to Husbandry, wherein he was so successful, that the Land he sowed yielded him a Crop of an Hundred-fold, by which, and God’s continual Blessing upon him, he became so wealthy and powerful, that *Abimelech*’s Servants grew jealous, and to oblige him to depart the Country, filled up the Wells his Father’s Servants had digged. *Abimelech* himself was possess’d with the same Jealousy, and therefore spoke to *Isaac* to withdraw to some other Place, because he was grown more potent than himself.

Isaac, as well to secure himself, as make *Abimelech* easy, departs to the Valley of *Gerara*, where he clears the Wells which *Abraham* had formerly caused to be digg’d, and the *Philistines* had fill’d up, giving them the same Names they had before. Here he likewise dig-

(c) *Abimelech*. It’s very probable this *Abimelech* might be the Son of that *Abimelech*, King of *Gerara*, with whom *Abraham* had formerly made a Covenant.

ged a new Well; but a Quarrel happening between the Shepherds of *Gerara*, and those of *Isaac*, the former affirming those Wells belonged to them, *Isaac's* People quitted it, calling that Well *Esek*, which signifies Contention. They likewise digged another Well, which was also contested for, and *Isaac* called it *Sitnah*, or Hatred. *Isaac* grown weary of such quarrelsome Neighbours, removed further from them, and then digged another Well, about which there was no Controversy, and therefore he named it *Rehoboth*, which is Spaciousness; for now, said he, the Lord hath given us Room, and we shall increase upon the Earth.

Isaac tarried not long here, but went to *Beersheba*, where the same Night he arrived God appeared to him, comforting and encouraging him, and renewed his Promise to him, to bless him, and multiply his Seed, for his Servant *Abraham's* sake. Then *Isaac* built an Altar there, and worshipped the Lord; and because he intended to reside there for some Time, he ordered his Servants to dig a Well; for in those hot and dry Countries Water was very scarce.

During *Isaac's* Abode here, *Abimelech* reflecting how unkindly he had treated him, and by the surly Carriage of his Servants forced him to remove, and justly fearing *Isaac* might resent it, thought it adviseable for preventing future Animosities to make him a Visit, and try if he could draw him into a League of Amity: Therefore taking (l) *Abuzzath*, one of his Friends, and (m) *Phicol* his General, he went to *Isaac* at *Beersheba*. *Isaac*, to

(l) *Abuzzath*. The Septuagint most properly seem to call this *Abuzzath* the Paranympb or Brideman of *Abimelech*; for the Paranympbs were esteemed the most honourable among them, as being next to the Bridegroom, and they that always conducted them to the nuptial Bed. The Paranympbs among the Persians was afterwards the next to the King, and was the Person that always crowned him. And as such we may suppose this *Abuzzath* to have been to *Abimelech*.

(m) *Phicol*. This was not that *Phicol* who lived with the former *Abimelech* in

the Days of *Abraham*, mentioned Gen. xxi. 22. for that was an Hundred Years before. It is therefore very probable, that as *Abimelech* was the Name for the Kings of the *Philistines*, as *Cesar* was for the Roman Emperors, and *Pharaoh* for the Kings of Egypt, so this Word *Phicol* was the common Name of their Generals, not Captain of the King's Guard (for that was *Abuzzath's* the Paranympb's Post) as the Word implies, which signifies the Face or Head, as a General is of the Forces he commands.

let them know he was sensible of the Injuries done him; gave them at first but a cold Reception; asking them wherefore they came to see him, whom they had so uncivilly treated? *Abimelech* unwilling to revive old Quarrels, addressees himself with much Respect and Friendship to *Isaac*, telling him, that he was convinced of the particular Regard God had for him, and for that Reason desired to enter into a League of Friendship with him; assuring him, that he was always his Friend, and wished him well, concluding with the pleasing Compellation, *Thou blessed of the Lord*.

Isaac finding what they aim'd at, and himself being of a quiet and peaceable Temper, entertain'd them with much Respect and Liberality; and the next Morning they made a League, and confirmed it by a mutual Oath: After which they took a solemn Leave and parted. Let us now return to *Esau*, of whom the last Act that we have recorded is the selling his Birth-right. The next Thing we find of him, is his afflicting his pious Parents with ungodly Marriages.

Esau was now forty Years of Age; never very good, but since the Slighting of his Birth-right much worse; tho' he could not be ignorant of the Care his Grandfather took, that his Father might not marry into an idolatrous Family; yet nothing would serve his Turn, but he must take two *Hittites*, *Judith* and *Bashemath* to be his Wives; which was no small Grief to his Parents. And yet natural (*n*) Affection so prevail'd with this good Father, that when he was grown old, and his Sight gone, he called his Son *Esau* to him, and advising him to consider his Age and the Uncertainty of his Life, bid him take his Bow and Quiver, and kill him some

(*n*) *Affection*. Good *Isaac*, swayed by an over-sord Affection to a disobedient and rebellious Son, would have preferr'd the Order of Nature to the divine Will of God, who had expressly declared, before *Esau* and *Jacob* were born, that the Elder should serve the Younger. But God would not permit his Purpose to be so

disappointed; and therefore being unwilling to deal hardly with *Isaac*, he permitted him to be imposed upon by his Wife and younger Son, and thereby drawn to that unwittingly, which to have done knowingly would have caused great Uneasiness to him.

Venison, and make him a favourable Dish, that he might eat thereof, and give him the Blessing appendant to his Birth-right before he died. *Rebecca* overheard what had pass'd between her Husband and her Son *Esau*; wherefore as soon as *Esau* was gone to hunting she called her Son *Jacob* to her; and having told him what she heard his Father say to his Brother, first injoining him a punctual Obedience to all her Directions, she bids him go to the Flock, and fetch from thence two Kids of the Goats, and with them, said she, "I will make such favourable Meat for thy Father as he loves, and thou shalt bring it to thy Father; that he may eat, and bless thee before his Death." *Jacob* had gotten the Birth-right already, and knew that the Paternal Blessing did usually attend it; but he was fearful that if he should get it by indirect Means, he should lose the Blessing, and get a Curse instead of it. This Fear was improv'd upon Consideration of the Difference between his Brother's Complexion and his; for *Esau* was hairy, and he was smooth; so that if his Father (to supply his Defect of Sight by Feeling) should handle them, he might easily discover the Cheat. And this he objected to his Mother; who having continually in her Mind the Words of the divine Oracle, [The Elder shall serve the Younger, *Gen.* xxv. 23.] with Assurance answered him, "upon me be the Curse, my Son, only obey my Voice, and without delay go fetch me the Kids." *Jacob* very sensible of his Mother's Tenderness towards him, disputed her Will no longer, but went and brought the Kids; of which she made such favourable Meat as she knew her Husband lov'd. Then dressing *Jacob* in *Esau's* best Cloaths, and covering his Hands and Neck with the hairy Skins of the Kids, she gave him the Meat to carry to his Father; who, as soon as he heard *Jacob* enter the Room, ask'd, Who art thou? *Jacob* answered, (o) I am *Esau* thy First-born; I have done as thou com-

(o) *I am.* It's probable he meant, that he did represent *Esau*, or stood in the Place of *Esau* the First-born, by Virtue

of the Purchase he had made of the Primogeniture or Birth-right of his Brother.

mandest me; rise, and eat of my Venison, that thy Soul may bless me. *Isaac* wondering that he had made such haste, ask'd him how it came to pass that he had taken the Venison so quickly. *Jacob* reply'd, because the Lord (*p*) brought it to me. *Isaac* not willing to trust to his Hearing only, called *Jacob* to come near him, that he might feel him, and thereby know whether he was his very Son *Esau*, or not. The good old Man, when he had felt *Jacob*'s Hands, being deceived by the hairy Kids Skins, could not be sure it was *Jacob* or *Esau*, but shewed his Uncertainty by saying, *The Voice is Jacob's Voice, but the Hands are the Hands of Esau*. Having nothing therefore but his Son's Veracity to depend upon, he put the Question more home to him, "Art thou my very Son *Esau*?" To which *Jacob* more readily than truly answering (*q*) I am, the good old Man urged no further; but taking him indeed for *Esau*, bid him bring the Meat, that he might eat of it and bless him. *Isaac* having eat of the Venison and drank Wine, calls his Son to come near and kiss him; which when *Jacob* did, his Father smelling the Smell, not only of the Kids Skins, but of the Cloaths he had on, gave his Blessing to *Jacob* in this Manner: "Behold, the Smell of my Son is as the Smell of a Field which the Lord hath blessed: Therefore God give thee the Dew of Heaven, and the Fatness of the Earth, and Plenty of Corn and Wine. Let People serve thee, and Nations bow down to thee. Be Lord over thy Brethren, and let thy Mo-

(*p*) *Brought*. Some will be apt to think that this imposing upon *Isaac*'s Blindness was inexcusable in *Jacob*: but let such consider, that the Blessing was due to the eldest Son, and *Jacob* having bought his Brother's Birth-right, the Blessing (which *Esau* had despised in despising his Birth-right) was due to him; and as for the Lie which they charge upon *Jacob* saying, *The Lord brought the Venison to him*, it's highly probable he meant, that the Lord had put that Invention or Contrivance of the Kids into his Mother's Mind, and by her had brought it to him.

(*q*) *I am*. But tho' hitherto *Jacob*

might seem excusable upon the Right of Primogeniture fairly transferred to him by Bargain; yet here he is guilty of a positive Lie. And tho' he obtained the Blessing by such Ways and Means as if they may be excused in him, or he in using them, on the Account that God had appointed the Blessing to him; yet they are not to be imitated, or drawn into Example by any other: Which they ought well to consider, who propose the whole Scripture and every Part thereof without Distinction, for a standing Rule of both Faith and Practice to all Believers in all Times.

"ther's

GENESIS CHAP. XXVII.

Jacob getteth the blessing from Esau.



GENESIS 27. Verse 28.

*GOD give thee of the dew of heaven
and the fatness of the earth, and
plenty of corn and wine.*

“ther’s Sons bow down to thee; Cursed be every one
 “that curseth thee; and blessed be he that bleffeth
 “the.” *Jacob* was no sooner gone from his Father,
 but *Eſau* came in, bringing his Father the Veniſon
 dressed, and said to him, “Arise my Father, and eat of
 “thy Son’s Veniſon, that thy Soul may bleſs me.” *Iſaac*
 in great Surprize and Disorder haſtily ask’d, Who art
 thou? To which *Eſau* replying, I am thy Son, thy First-
 born, *Eſau*; a very great Trembling seiz’d *Iſaac*, ſo that
 he called out, “Who, and where is he that hath taken
 “Veniſon and brought it to me, and I have eaten of
 “all before thou cameſt, and have bleſſed him?” And,
 being by this Time ſenſible of a Divine ordering Hand
 therein, added, “Yea, and he ſhall be bleſſed.” *Eſau*
 hearing this, cried out, and in much Confuſion, ſaid to
 his Father, “Bleſs me, even me alſo, O my Father.”
Iſaac to excuſe himſelf for having given the Bleſſing
 from him, told him, That his Brother had deceived
 him, and got the Bleſſing from him. *Eſau* complain’d,
 that his Brother had ſupplanted him, and having no
 Hopes to prevail with his Father to reverse the Bleſſing
 given to his Brother, ſaid to his Father, “Haſt thou
 not reſerved a Bleſſing for me?” *Iſaac* wanted not good
 Will to *Eſau*; but he had emptied the choiceſt of his
 Store upon *Jacob*, ſaying, “I have made him thy Lord,
 “and all his Brethren have I given to him for Ser-
 “vants, and have wiſhed him Plenty of Corn and Wine:
 “And what ſhall I now do unto thee, my Son? Alas!
 “ſaid *Eſau*, haſt thou but one Bleſſing? Bleſs me, e-
 “ven me, O my Father.” At which Words he not on-
 ly cried out, but (r) wept alſo. *Iſaac* moved with Com-
 paſſion for *Eſau*, that he might ſomewhat pacify him,

(r) *Wept*. Long after, the Author of
 the Epistle to the *Hebrews*, *Ch.* xii. 16.
 17. took Notice of this, where having
 branded *Eſau* with Prophaneneſs in deſpi-
 ſing his Birth-right, and ſelling it for a
 Morſel of Meat, he obſerves that, when
 afterwards he would have inherited the
 Bleſſing, he was rejected: For though

he ſought it carefully and with Tears,
 yet he found no place of Repentance in
 his Father: Neither Prayers nor Tears
 could prevail with *Iſaac* to revoke the
 Bleſſing he had by Divine Appointment
 given to *Jacob*, *I have bleſſed him*, ſaid
 he, *yea, and he ſhall be bleſſed*.

“ and do as well for him as he could, tells him, “ (S)
 “ Thy Dwelling shall be in the Fatness of the Earth,
 “ and thou shalt have of the Dew of Heaven above :
 “ Thou shalt live by thy Sword, and shalt be subject
 “ to thy Brother; but the Time will come when
 “ thou shalt shake off the Yoke.”

Esau had conceived such a Hatred against his Brother for depriving him of his Blessing, that he resolved to be revenged; and supposing his Father could not live long, intended as soon as he was dead to murder him. *Rebecca*, being appriz'd of *Esau's* unnatural Design upon her favourite Son, acquaints *Jacob* with his Brother's Threats, and advises him to make a Visit to his Uncle *Laban* at *Haran*, and stay there till his Brother's Rage might be appeased; which when she had observed, she would send for him home again. *Jacob*, who was of a mild, and perhaps fearful Disposition, knowing *Esau's* rugged Temper, was very willing to comply with his Mother's Proposal, but not to go without his Father's Consent, which he very much doubted. But *Rebecca* manag'd that Matter cunningly enough; for taking an Opportunity, she politickly complains of the Uneasiness she was under upon the Account of *Esau's* *Hittite* Wives, urging her Fear, lest his Example should influence *Jacob* to do the like. *Isaac* knew not the Drift of this Complaint, but being a pious Man, and knowing that the Promise made to *Abraham*, and renewed to him, was to be compleated in the Issue of *Jacob*, and being careful that he should not corrupt his Blood by mixing with any of those Nations

(S) *Thy Dwelling, &c.* This which is here said to *Esau*, looks more like a Prediction of what would befall him, than an Apprecation that they might befall him. To *Jacob* it was said, “ God give thee of
 “ the Dew of Heaven, and the Fatness
 “ of the Earth, &c.” But to *Esau*,
 “ Thy Dwelling-Place shall be in the
 “ Fatness of the Earth, &c.” And whereas Power and Sovereignty, not only over *Esau* and his Posterity, but more generally over People and Nations, is wished to *Jacob*; *Esau* is told, that he

should live by his Sword (which is but an unquiet, uneasy, and unsafe Course of Life) and should serve his Brother; which must needs grate hard on *Esau's* haughty Temper. Only for his Comfort it is prophetically added, that he in his Posterity should at one Time or other have a Dominion also; and that then they should break his Brother's Yoke from off their Necks: Which was begun and attempted in King *Joram's* Time, 2 Kings xx. 22. but not compleated till King *Herod's* Time, who was an *Edomite*.

which

which were to be destroyed, forthwith called *Jacob* to him, and with his Blessing gave him a strict Charge that he should not take a Wife of the Daughters of *Canaan*, but to go to *Padan-aram*, to the House of *Bethuel* his Mother's Father, and from thence take him a Wife of the Daughters of *Laban* his Mother's Brother. And to encourage him, he said, "God Almighty bleſs thee, " and make thee fruitful, and multiply thee, that thou " may'ſt become a Father of many People; may he be- " ſtow on thee and thy Race the Bleſſings promiſed to " *Abraham*, that thou may'ſt poſſeſs the Land thou art " now in as a Stranger, and which he promiſed to thy " Grand-father." This Contrivance ſo luckily ſucceeding, *Iſaac* diſpatches his Son away immediately, who accordingly ſets out for *Padan-aram*.

Eſau underſtanding that his Father had confirmed the Bleſſing to his Brother, and ſent him to *Padan-aram*, to take a Wife there, with a ſtrict Prohibition not to marry any *Canaanitiſh* Woman, and that *Jacob* in Obedience to his Parents was gone; reflecting likewise with himſelf, that his Father was diſpleaſed with him, for having taken thoſe *Hittite* Wives, who were of *Canaanitiſh* Families, and thinking to re-ingratiatate himſelf with his Father, he went and took *Mahalath*, his Uncle *Iſhmael's* Daughter to be his Wife: Which mended the Matter but little.

Jacob departing from *Beersheba* made the beſt of his Way to *Haran*; but being benighted, he was forced to take up his Lodging in the open Air, where the ſpangled Sky was his Canopy, and a hard Stone his Pillow. Whiſt he ſlept, he dream'd he ſaw a Ladder ſet upon the Earth, the Top of which reach'd to Heaven, and upon it were Angels aſcending and deſcending. Above it ſtood the Lord, and ſaid to him, "I am the Lord " God of *Abraham* and of *Iſaac*: I will give the Land " whereon thou lieſt to thee and to thy Iſſue; which " ſhall be as numerous as the Duſt of the Earth, and " extend to all Parts of it; and all Nations ſhall be

“ blest’d in thy Posterity. I will be thy Guide where-
 “ soever thou shalt go, I will bring thee back into this
 “ Country, and will not forsake thee, but perform all
 “ that I have promis’d.” This Dream made so great an
 Impression on *Jacob*, that when he wak’d, paying an
 awful Reverence to the Place where he had rested, he
 said, Surely the Lord is in this Place, and I did not know
 it. This, in all Probability, was the first Time that
 God had so immediately appeared to him; and which
 affected him with such a religious Fear, that in a holy
 Rapture he said, “ How venerable is this Place! This is
 “ the House of God and the Gate of Heaven.” Then
 getting up, he took the Stone on which he had slept,
 and set it up for a Monument of God’s Love to him,
 in so eminently appearing and confirming his gracious
 Promises, and as a Mark to know the Place by, when-
 ever he should come that Way again. Having set up
 the Stone he poured (t) Oil over it; and in pious Com-
 memoration of the heavenly Vision which he saw here,
 this Place, which before was called *Luz*, he now calls
 (u) *Bethel*, that is, The House of God. But before he
 went from hence he took his Leave in a very solemn
 Manner, for repeating some Part of what the Lord had
 said to him, he made a Vow, the more strongly to bind
 himself to God’s Service, saying, “ If God will be with
 “ me, and direct me in my Journey, and will give me
 “ Bread to eat, and Raiment to put on, so that I come

(t) *Oil*. This being the first Mention we have of *Oil*, either as to the Use, Nature or Name of it, it seems more reasonable to suppose, that he used it here (and so afterwards, *Gen. xxxv. 14.*) by Way of religious Consecration, and that rather by divine Instinct and secret Direction from God, than by Imitation or Example from either his Father or his Grand-father; which some think he did. For if either *Abraham* or *Isaac* had used Oil in any of their religious Performances, it may well be thought there would have been some Mention made of it before, as well as now; whereas I do not find it so much as named till now, nor after this (except

once, when *Jacob* returning from *Paddanaram* to this Place again, poured out Oil upon a Pillar then, as he had done now) until God in the Law appointed the Use of it in Consecrations, Offerings, &c. Which Ceremony (says one) signifies these two Things. First, That *Christ* was anointed and consecrated to his Office of Mediatorship, with Fulness of the Holy Ghost. Secondly, That the Anointing of the Spirit is that which makes us and all our Services acceptable to God.

(u) *Bethel*. It is the very Place where afterwards was built the Town of that Name, of the Tribe of *Benjamin*, on the Borders of the Tribe of *Ephraim*.

“ again

“ again to my Father’s House in Peace, then shall the
 “ Lord be my God : And this Stone which I have
 “ set up for a Pillar shall be God’s (w) House : And of
 “ all that thou shalt give me I will surely give the (x)
 “ Tenth unto thee.”.

Having thus perform’d his Devotions, he proceeded
 chearfully on his Journey, till he came to *Haran* ; and
 being near the Town he met with Flocks and Shepherds
 near a Stone Well. He ask’d them, whether they knew
Laban the Son of *Nabor* ; they told him they did, that
 he was in good Health, and that his Daughter *Rachel*
 would soon be there with her Flock. She came there in
 a short Time after this Discourse, and *Jacob* very oblig-
 ingly rolled away the Stone from the Well’s Mouth, and
 water’d her Sheep for her : Which done, he told her
 who he was, and saluting her with a Kiss, he wept for
 Joy. *Rachel* leaving *Jacob* at the Well, made haste to
 tell her Father whom she had met ; who hearing of the
 Arrival of his Sister’s Son, in joyful haste ran out to meet
 him ; and having embraced and kissed him, he brought
 him home with him. To whom *Jacob* gave an Account
 of the Occasion of his coming from home, and of the
 Vision he had seen by the Way. By which *Laban* found
 that his Nephew had not misbehaved himself at home,
 or left his Parents without their Consent and Direction,
 tho’ he came so bare and unattended. Besides, it was
 necessary for *Jacob* to let *Laban* see that he was under
 the immediate Protection and Care of Providence. *La-*
ban having heard these Things, acknowledges him to be
 his near Kinsman, and gave him a kind Reception ; and
Jacob, to let his Uncle see he was not used to an idle
 useless Course of Life, enters himself in the Business of
 the Family, as intending to make some Stay there.

(w) House. That is, in the Place where I
 have set up this Pillar will I worship God.

(x) Tenth. This is the second Mention
 of *Tythes* or *Tenths*, and the first Vow con-
 cerning them, made voluntarily and ex-
 pressed in the Terms of giving them to
 God. How, or when it was perform’d

is not expressed, unless it were by an Of-
 fering unto God, when *Jacob* built an Al-
 tar at *Elbethel*, and set up a Pillar in the
 Place where God had talked with him,
 and poured a Drink-Offering, and Oil
 thereon, at his Return from *Padan-aram*,
Gen. xxxv. 7, 14.

Which

Which when *Laban* saw, he took an Opportunity to discourse his Nephew, and let him know, that he did not expect, nor think it reasonable he should serve him for nothing; therefore he desired him to name what Wages he would have. The lovely Shepherdess at the first Interview had fir'd *Jacob's* Heart, and her he names as a Reward of Seven Years Service. *Laban* readily consented, and *Jacob* immediately enters upon his Seven Years, which his Fondness for *Rachel* made short.

The Time being expired, *Jacob* demanded his Wife. Upon which *Laban* solemnized the Nuptials publickly, inviting his Friends and Neighbours: But being desirous of detaining *Jacob* in his Service for a longer Time, he put a very unfair Trick upon him; for in the Evening he took *Leah*, and brought her to *Jacob's* (y) Bed, instead of *Rachel*. *Jacob* the next Morning finding the Cheat, complain'd to his Father-in-Law; who put it off with a very slender Excuse, alledging that it was not the Custom of that Country to give the Younger in Marriage before the Elder. This was but a poor Excuse indeed; but *Laban*, who had all along observ'd *Jacob's* Fondness for *Rachel*, knew he could bring him to any Terms, tho' never so unreasonable; which made him demand another Seven Years Service for his younger Daughter, tho' at the same Time he was afraid *Jacob* in Resentment of the Injury done him should throw off *Leah*, and not receive her for his Wife; wherefore he intreats him to fulfil her (z) Week;
“ And

(y) *Bed*. It was the Custom of the Country that the Bride on Pretence of Modesty should be covered with a Veil when she was brought to the Bridegroom: By which means *Jacob* was imposed upon by *Laban*, and could not discern that it was *Leah* till the next Morning.

(z) *Week*. Or Seven Days, which Time according to the Custom of those Countries was dedicated to the nuptial Solemnities. And by this fulfilling *Leah's* Week was intended, that *Jacob* should openly acknowledge her for his Wife, which *Laban* seemed to doubt. And at the End of

the Week should marry and enjoy *Rachel*. Tho' by the Word *Week* here, some understand a *Week of Years*, or Seven Years: And to fulfil her Week, he was to serve the other Seven Years for *Rachel* afterwards. Some old *English* Versions render it so; but the *LXX* is otherwise, for it is positively there a *Week*, at the End of which he was to have *Rachel*, and serve Seven Years for her afterwards. And this appears to be the right Sense of the Place by the Order of the Story: For tho' *Jacob* lived with *Laban* Twenty Years, *Gen.* xxxi, 28 and 41. yet it is plain, at the
End

“ And then, *said he*, (a) I will give thee this also, for the
 “ Service which thou shalt serve with me Seven other
 “ Years.” *Jacob* consenting to *Laban*’s Proposal, fulfilled *Leah*’s Week, and then married and bedded *Rachel*; of whom he was so fond, that he (b) slighted *Leah*. But God pitying her, made her fruitful, and restrained *Rachel* from bearing: So that *Leah* had four Sons, viz. *Reuben*, *Simeon*, *Levi*, and *Judah*, before *Rachel* had one. This was a great Trouble to *Rachel*, which in a short Time broke off all Family Conversation between them, and at last improv’d to real Enmity. *Rachel* being blinded with her too earnest Desire of Children, imputes her Barrenness to her Husband, and vents her Discontent in a very unadvised and passionate Expression, saying, “ Give me Children or I die.” *Jacob* was always very fond of her, but like a prudent Man his Judgment got the Ascendant of his Affection; and tho’ he was naturally of a mild Temper, yet these rash inconsiderate Words of *Rachel* incens’d him to that Degree, that he could not forbear giving her this smart, tho’ short Reproof: “ Am I in God’s Stead,
 “ *said he*, who hath made thee barren ?

Rachel thus rebuk’d and brought to a Sense of her Folly, began to think with herself of another Way to supply this Defect of Nature, as she thought, by having recourse to her Grand-mother *Sarah*’s Stratagem; and therefore she, having before discoursed the Matter with her Husband, gives him her Maid *Bilhab* for an Under-Wife or Concubine, reckoning with herself, that what Children *Jacob* should have by her Maid, should be her’s; for she would cherish them as if they had

End of the Fourteenth Year *Jacob* propos’d to part, and return home. But *Rachel* had borne *Joseph* before that; *Gen.* xxx. 25. and besides, she had been a barren Wife a good while before she bore *Joseph*; and had two Sons by her Maid *Bilhab*, before she conceived *Joseph*; all which could not have been, if she had not been married before the End of his second Seven Years,

(a) *I will give, &c.* Some will have this, *we will give*; that is, I, and my Wife and Friends: But the LXX say, *I will give*.

(b) *Slighted*. Our Version renders this *bated*; but it should have been considered, that the Word which is rendered to *bate*, does also signify to *love less*, or *take less Care* of a Thing, and not to wish or do it any Harm.

been

been her own. Accordingly, when *Bilhab* bore *Jacob* a Son, *Rachel* claims him, takes him for her own, and names him *Dan*; she likewise did the same by the second, and called his Name *Naphtali*. *Leab* imitates her Sister's Policy, because she thought herself to have done Chiding; and gave her Husband her Maid *Zilpah* to Wife, who had two Sons, which she called *Gad* and *Asher*.

By this Time *Reuben* was grown up big enough to be trusted by himself in the Fields; where, as he was one Day wandering he found some pretty (c) Flowers, which he brought home to his Mother. *Rachel* seeing them, had a great Desire to have them, and prayed her Sister

(c) *Flowers*. What these Flowers were is undeterminable, they are render'd *Mandrakes*, which is an Herb, whose Root is said to have the Likeness of a Man. But some Criticks give Reasons to shew that these could not be the same. However, it is certain, that whatever they were, the Versions could not have chosen a more improper Word than that of *Mandrakes*, to express the Hebrew Word *Dudaim*, *Gen. xxx. 14, 15*. For the *Mandrakes* have nothing in them which should render them so passionately desirable, either as to Smell, Taste, or Virtue: Whether we suppose that *Rachel* desired them to satisfy her Hunger, according to *Josephus*; or whether we suppose with some *Rabbies*, that she was to make a Philtre or Love-Drink of them; or to help her to have Children; or, with others, that she desir'd them only for the Smell: For it is an ill scented, stinking Fruit, of a cold Quality, stupefying and poisonous; and all that is alledged to the contrary, evidently false and fabulous, as *Antoninus Deyssingius* has proved. But it is not in the least probable, that *Rachel* was under a Necessity of desiring a Fruit which the Shepherds could scarcely eat in the Fields, when they could find nothing else; nor that she stood in need of any Thing to make her beloved of her Husband, who gave her Marks of the most tender Affection. Besides that *Leab*, who was in Comparison despised by *Jacob*, would not have parted with it to *Rachel*, had it been proper to beget Love.

Nay, the Time, in which *Reuben* found this *Dudaim*, does not suffer us to believe that she desired to eat them, nor that they were *Mandrakes*: For it is observ'd, that it was in the Days of Wheat-Harvest, that is, at the End of *April* or Beginning of *May*, which was the Time of their Harvest in *Palestine*, and in which the *Mandrakes* only did begin to bud, not producing their Fruit till *Autumn*. This has oblig'd *Junius*, *Tremellius*, &c. to render this Word by those of *fine and lovely Flowers*, and some *Rabbies* by that of *Violets* and *Jessamines*; which agrees pretty well with the Time of which *Moses* speaks, and to the Expression of the Spouse in the *Canticles*. Others think that this Word denotes the *Lily*; which in *Syria* is of a most agreeable Beauty and Smell; and this seems to be with some the true Signification of it: But then *Rachel* needed not to have been so desirous of having them from *Reuben*, if they had been so common as to grow in the Fields. In fine, it is most probable they were Flowers, but what Sort is hard to guess at, tho' it may reasonably be supposed very scarce, otherwise considering the Difference between *Leab* and *Rachel*, the latter would have gone or sent for them, rather than have been beholden to the Son of her Rival. That which renders this Difficulty more unsolvable, is the rare Mention of the Word *Dudaim*, it being no where made use of in the Holy Scriptures, but here and in *Canticles vii. 13*.

to give her some of them. *Leab* thinking *Rachel* had too great a Share in her Husband's Affection, and forgetting that her Sister, not herself, was *Jacob's* Choice, answers her somewhat churlishly, "Is it not enough, *said she*, that you have taken my Husband from me, but you must take away my Son's Flowers too?" *Rachel* might have retorted sharply, but having a Mind to the Flowers she would not contend, but proposed an Agreement. *Jacob* in course was that Night to have been *Rachel's* Bedfellow; therefore she tells her Sister, that, if she will give her some of the Flowers, she shall enjoy her Husband's Company that Night. *Leab* likes the Proposal, and they agree upon it; and *Leab*, to make sure of him, went out in the Evening to meet *Jacob* at his Return from the Field; and having acquainted him with the Terms of their Agreement, invites him to her Apartment, and had his Company that Night.

Leab, who but a little before thought she had done Childing, conceived again, and brought forth her fifth Son, whom she named *Issachar*, because he was the Fruit of her Hire. After that, conceiving again, she had a sixth Son, whom she named *Zebulun*; and at last she bare *Jacob* the only Daughter we read he had, whose Name was *Dinah*.

Hitherto *Rachel* had no Issue of her own Body: But now it pleased God to remember her; and having by long Barrenness corrected her inordinate Desire of Children, he at length hearkened to her Request, and blessed her with a Son: Upon which rejoicing that God had taken away her (d) Reproach, and predicting that the Lord would give her another Son, she called the Name of this Boy *Joseph*. Soon after whose Birth, *Jacob* having served his last seven Years, began to entertain Thoughts of returning to his own Coun-

(d) *Reproach*. So Barrenness was then accounted; and because Fruitfulness came of God's Blessing, who said, *Increase and multiply*, Barrenness was accounted a Curse.

try ; therefore putting *Laban* in mind, that the Time for which he had contracted to serve him was now expired, he desired him to deliver him his Wives and Children and send him away. This was very disagreeable Discourse to *Laban* ; who acknowledging the great Advantages he had received from *Jacob*'s Service, and that he was sensible the Lord had blessed him for his Sake, he earnestly importuned him to tarry still with him, offering him at the same Time what Wages he would ask. *Jacob* was as sensible of the Benefits of his Service as *Laban*, and valued himself upon them, telling him how, by the Blessing of God upon his careful Management, his little Flock was increased to a Multitude, wishing him to consider how his own Family was increased, having now many Children, for whom it was Time to make some Provision, and therefore insisted upon his Return to his own Country. *Laban* could not hear of parting, and therefore presses him to stay, offering him his own Terms. *Jacob*, overcome by *Laban*'s Importunity, told him he should give him nothing ; but if he approved of the Terms he should offer, he would continue in his Service. The Terms were these : They should pass through the whole Flock both of Sheep and Goats, and separating the speckled Cattle from the white, *Laban*'s Sons should take Care of the spotted Flock, and *Jacob* of the white : and then whatsoever spotted or brown Cattle should be produced out of the white Flock, which he was to keep, should be his Hire. *Laban* readily closed with these Conditions, and accordingly they parted the Flocks, delivering the spotted Cattle to *Laban*'s Sons, and the rest to *Jacob* to keep : And *Laban*, that he might prevent any Intercourse between them, set them three Days Journey asunder.

The

GENESIS CHAP. XXX.
Jacob sets rods before the flocks.

15



GENESIS 30. Verse 38.

*And he set the rods which he had pil-
led before the flocks in the gutters in the
watering-troughs, when they came to drink*

79.

etc.

The Flocks being thus disposed, the (e) Divine Wisdom by enlightning *Jacob's* Understanding, put him in a Way to improve his own Stock, and at the same Time to lessen that of *Laban* for his Covetousness. *Jacob* takes Twigs of green Poplar, Hasel, and Chestnut-Trees, and peeling off the Rinds in strakes, made the White to appear in the Twigs ; which he placing in the watering Troughs, when the Cattle came to drink in Ramming-time, they seeing the speckled Twigs conceived and brought forth speckled Cattle. Besides, he took special Care to lay the Twigs before the lustiest and strongest Cattle ; but before the Weak and Feeble he did not lay any : By which Artifice he procured to himself not only the greater Number, but the ablest and strongest. *Laban* envying *Jacob's* Prosperity, repented of his Bargain, and several Times altered the Agreement, which God still turned to *Jacob's* Advantage. And now *Jacob* having been twenty Years in *Laban's* Service, he happened to over-hear his Brothers-in-Law *Laban's* Sons grumbling and complaining, that he had raised himself a fair Estate out of their Fortunes ; and having observed for some Time *Laban's* Coolness and Indifference, he began to think of leaving him, and returning to his Father's House, which God in a Vision obliged him to do ; but before he put this in Execution, he thought it adviseable to consult his Wives, and to draw them to consent to go along with him ; and sending for them both into the Field, that he might with the more Freedom and Privacy discourse with them, he communicated his whole Design to them ; telling them he had observed, that their Father's Carriage of late

(e) *Divine Wisdom.* Here is a Reward of *Jacob's* Dependance on Providence for his Wages ; for he had found so much Fraud in his Father-in-Law's Dealing, that he had little Reason to trust to his Honesty. And in the same Instance God remember'd *Laban's* unrighteous Dealing with *Jacob*, how he deceived him in his first Marriage, giving him his deform'd Daughter *Leab*

instead of the beautiful *Rachel* ; and how out of a covetous Desire to serve himself upon him, he had contrived Ways to detain him in his Service : Now therefore God takes from *Laban* the Riches he had before given him for *Jacob's* Sake, and bestows them upon *Jacob* : And that in such a Manner, as *Laban* could neither help himself, nor justly find Fault with *Jacob*.

towards

towards him was very much changed ; though he knew not for what Cause ; for he appealed to them concerning his Fidelity and Diligence, and their Father's unfair Dealing towards him, in deceiving him, and changing his Wages so often : But God had turned all their Father's Contrivances against him to his Advantage, and had taken away their Father's Cattle and given them to him. Then he told them the Lord had lately appeared to him, and put him in Mind of the Vow he had made at *Bethel*, in his Passage from *Canaan* thither (of which he had formerly given them an Account at his first Coming) and that the Lord had now commanded him to return to the Land of his Kindred. His Wives having heard him very attentively, declared themselves of his Opinion concerning their Father, and consented to go with him, desiring him to set out when he pleas'd, and they would attend him. *Jacob* therefore preparing all Things for his Journey, mounting his Wives and Children upon Camels, set forward with all his Cattle and Goods which he had gotten in *Haran*, taking the Advantage of his Father-in-Law's Absence, who was at that Time gone to shear his Sheep ; which likewise gave *Rachel* Opportunity to steal and carry away his (f) *Teraphim*. *Jacob* passes the River *Euphrates*, and

(f) *Teraphim*. The Word *Teraph* signifies in general the compleat Image of a Man, 1 *Sam.* xix. 13. More particularly it signifieth an Idol, or Image made for Man's private Use in their own Houses ; so that these Images seem to have been their Household Gods ; *Wherefore hast thou stole my Gods ? My Teraphim*, *Gen.* xxxi. 30. And the Man *Micah* had an *House of Gods*, and made an *Ephod* and *Teraphim*, *Judg.* xvii. 5. The Manner how these Images were made, is fondly conceited among the Rabbies ; *They kill'd a Man that was a First-born Son, and wrung off his Head, and seasoned it with Salt and Spices, and wrote upon a Plate of Gold the Name of an unclean Spirit, and put it under the Head upon a Wall, and*

lighted Candles before it, and worshipped. With such *Laban* spake, say they. But without Controversy, the *Teraphim* which *Michal* put into the Bed, 1 *Sam.* xix. 13. was a compleat Statue or Image of a Man. The Use of these Images was to consult with them as with Oracles, concerning Things unknown for the present or future. To this Purpose they were made by Astrologers under certain Constellations capable of heavenly Influences, whereby they were enabled to speak. *The Teraphim have spoken Vanity*, *Zach.* x. 2. And among other Reasons, why *Rachel* stole away her Father's Images, this is thought to be one, that *Laban* might not by consulting with these Images discover what Way *Jacob* took in his Flight.

makes

make to Mount *Gilead*; and tho' he had the Advantage of three Days before *Laban* pursued him, yet in seven Days Time *Laban* came up with him.

At his first setting out after *Jacob*, no Doubt, *Laban* pursu'd him with a Mind whetted with Revenge; but God in a Dream by Night charged him not so much as to speak roughly to *Jacob*. Therefore the next Morning, when he with his Kindred came to speak with *Jacob*, he in soft and quiet Words expostulated with him the Unhandsomeness of the Action in so sily stealing away from him, carrying his Daughters away like Captives, and not suffering him to take Leave of them or their Children, and to send them away with an Equipage becoming their Rank; telling him, it was very unadvisedly done of him to give such a Provocation, considering it was in his Power to have done him Hurt; nay, he plainly hinted he would have done it, had not God appeared to him, and laid a Restraint upon him. But *Laban* did not only chide *Jacob* for his Unkindness, but charg'd him with Theft, saying, "Tho' thou had ever so great a Desire to return to thy Father's House, yet why didst thou steal my *Teraphim*?"

Jacob excused his clandestine Departure from *Laban*, by telling him, he was afraid that, if he had acquainted him with his Purpose, he would forcibly have detained his Daughters; but as to the Theft (not knowing that *Rachel* had stolen the *Teraphim*) he warmly reply'd, "With whomsoever thou findest thy *Teraphim*, let him not live." And to vindicate his Innocency, he bids *Laban* search his Goods in the Presence of his Friends; and if he could find any Thing of his, he might take it. Upon this *Laban* searched the Tents of *Jacob*, *Leah*, and the two Handmaids; and not finding what he look'd for, went into *Rachel's* Tent. *Rachel* was partly put to it, for she very well knew, that if the Idols should be found in her Custody, both her Father and her Husband would be

highly offended with her. She had but just Time, whilst *Laban* was searching the other Tents, to contrive how to conceal them; which she did by putting them into the Camels Furniture, and having set herself down upon them, *Laban* enters the Tent; whereupon keeping her Seat, she begged his Pardon for not rising to salute him, alledging for Excuse, that the Custom of Women was upon her. *Laban* in point of Modesty desists from any farther Search, not suspecting the Trick his Daughter put upon him; upon which *Jacob* very sharply reproached him for his unjust Suspicion, appealing to *Laban's* Friends to judge between them. Then recounting the long Servitude he had held him in, his Faithfulness, Care, and Diligence in his Service; the Hardships he had undergone therein both by Day and Night, and the hard and unequal Terms he had held him to all along, he concluded thus, “Except the God of my Father had
“ been with me, surely thou hadst sent me away
“ empty: But God hath seen my Affliction, and the
“ Labour of mine Hands, and rebuked thee yester-
“ night.

This Charge of *Jacob's* was so just, that *Laban* could make no Defence for himself; and therefore he thought best to let fall the Debate; and changing his Resentment to a Fit of Fondness, calls *Jacob*, his Wives, Children, and all that he had his, and pretending for that Reason, he would not hurt them, lest therein he should hurt himself, he proposed a Covenant of Peace between them, which they did by erecting a Pillar or Heap of Stones for a *Memorandum* of it, and they took an Oath of each other, that neither of them should invade the other, and that *Jacob* should not misuse his Wives. After this, *Jacob* gave them an Entertainment, and next Morning, *Laban* having embrac'd his Daughters and their Children, returned home.

This Rencounter had not a little ruffled *Jacob's* mild Disposition, and therefore God, to comfort and confirm him in an Assurance of the Divine Protection, was graciously pleased to send his (g) Angels, who met him on the Way : Which *Jacob* eipying, he said, This is God's Host.

No sooner is one Storm over, but another threatens. *Jacob* being now near the Confines of *Edom* begins to recollect, that he was within the Reach of his incens'd Brother *Esau*, whom he had highly provok'd, and in what a revengeful Humour he left him ; and considering that in all this Time (which was Twenty Years) he had received no Account from his Mother of the Abatement of his Brother's Resentment, which she had (h) promised to do when she found it, he thought it adviseable to send a pacifying Message to him, to know what Temper he was in before he came near him. *Jacob* therefore instructing the Messengers, order'd them to address themselves to him in these Words : “ Thy Servant *Jacob* saith
“ thus ; I have sojourn'd with *Laban*, and stay'd there
“ till now ; where I have exceedingly enrich'd myself,
“ and now I have sent to acquaint my (i) Lord with

(g) *Angels*. Interpreters conclude these to be two Hosts or Armies of Angels ; whereof one was that of the Guardian Angel of *Mesopotamia*, who with his Company conducted *Jacob* safely to the Confines of *Canaan* ; where the Guardian Angel of *Canaan* with his Company received him into their Care. And this is inferr'd from the Necessity of *Jacob's* being exposed to the dangerous Treachery of *Laban*, and the Cruelty of *Esau*, which made Providence more particularly careful of *Jacob*, to whom the Promises were made. But considering the Etymology of the Word *Mahanaim* (which signifies Two Armies or Camps) there is probable Ground for the Conjecture of the Interpreters and others.

(h) *Promised*. See *Gen.* xxvii. 45.

(i) *Lord*. Since *Isaac* by divine Direction had made *Jacob* Lord over *Esau*, it may be asked, how *Jacob* should call *Esau* his Lord, and himself his Servant ? To which may be answered, That by this Signification *Jacob* did not reject the Ho-

nour and Dominion conferred by God upon him : but patiently waiting for the Execution of God's Will, he kept himself within the Bounds of Nature, and revered *Esau* as his elder Brother. Besides, it may be question'd whether *Jacob* meant any more by these Words (Lord and Servant) than what was customarily used among all Sorts then, especially by those who had a Mind to ingratiate themselves with others. That the first Use of the Word *Lord* between Man and Man was a mere honorary Compliment, and practised first among the idolatrous and Heathen Nations, appears from the Children of *Heth* (who were Heathens) calling *Abraham* Lord and Prince ; and from them came to be taken up and used by the Fathers and People of God afterwards, as many Things besides were contracted by conversing with them. However, it is plain here, that *Jacob* thro' Fear of *Esau* used the Words, thinking that he might thereby please and soften the rugged Humour of his haughty Brother.

“ this, that I may find Favour in thy Sight.” The Messengers set out, and soon return, giving *Jacob* such an Account, as put him into a terrible Fright, for they brought no Answer from *Esau*, but only told *Jacob*, that his Brother *Esau* was coming to meet him at the Head of Four hundred Men. *Jacob* immediately concludes from the Number of the Men, that his Brother came against him with an hostile Intent, which threw him into a great Distraction of Thought: He was too weak to fight him; and his Retinue too heavy and cumbersome to fly with; at last he comes to this Resolution, *viz.* to divide his Company and Cattle into Two Bands; which being set at a convenient Distance, he hoped that if *Esau* should fall upon one of them, the other might have Opportunity to escape.

This was *Jacob*’s human Contrivance, but his Safety lay in a divine Protection; which he had lately in the like Distress experienced, when his Uncle *Laban* pursued him. Therefore, as then, so he now addresses himself to God in this earnest Supplication. “ O
 “ God of my Father *Abraham* and *Isaac*, which
 “ saidst to me, Return to thy Country, and I will
 “ do well by thee: I am not worthy of the least of
 “ thy Mercies; but thou hast increased my Stock;
 “ for when I passed over this River first, I had no-
 “ thing but my Staff, and now I am become a Mul-
 “ titude: Deliver me, I pray thee, from the Hand of
 “ my Brother, for I fear his Malice, lest he smite me
 “ and mine. Remember how thou saidst, I will
 “ surely do thee Good, and make thy Posterity as the
 “ Sand of the Sea, which cannot be numbered for
 “ Multitude.” Having thus implored the Divine Protection, he bethinks himself of another Expedient to soften his Brother’s Resentment. He might perhaps think that his Brother looked upon his first Message as a dull dry Compliment, an empty Piece of Formality; and therefore, since he had by his Messengers acquainted

GENESIS CHAP. XXXII. ¹⁰
Jacob wrestling with the Angel.



GENESIS 32. Verse 24.
*And Jacob was left alone: and there
wrestled a man with him until the break-
ing of the day.*

acquainted his Brother that he was grown so rich, he resolves to send him a very handsome Present; but fearing he should be upon him before the Present could be delivered, he was forced to take it of that which came first to Hand; which was thus: Two hundred She-Goats, and Twenty He-Goats; Two hundred Ewes, and Twenty Rams; Thirty Milch-Camels with their Colts; Forty Kine, and Ten Bulls; and Twenty She-Affes, with Ten Ass-Foles; all in separate Drove, ordering the Servants to keep them at a reasonable Distance, charging the Servant that followed the first Drove to deliver the Present to his Brother; the same he delivered to the rest; hoping that the Sight of so many and different Presents, delivered in a submissive and obliging Manner, might work upon his Brother's harsh Temper.

The same Night he with his Wives and Children pass'd the Brook *Jabbock*, himself being the last; and being left alone, there appeared a Man, who (k) wrestled with him till it was Day, and permitted *Jacob* to prevail; but that he might be sensible he did not prevail by his own Strength, he gave him a Touch in the Hollow of his Thigh, and put the Joint out.

Then said the Man, *Let me go, for Day breaketh.* But *Jacob* said, I will not let thee go till thou hast blessed me. The Man then asking him his Name, and he saying it was *Jacob*: Thy Name, reply'd the other, shall not only be called *Jacob*, but likewise (l) *Israel*: For as a Prince hast thou Power with God,

(k) *Wrestled.* The Person that is here said to have wrestled with *Jacob* was an Angel, and the Reason of his permitting *Jacob* to prevail, was to give him Hope, that in like Manner he should mitigate and conquer his Brother *Esau*. This was the Opinion of both the *Greek* and *Latin* Fathers.

If any should inquire how *Jacob's* Thigh being put out of Joint should so soon be reduced, and he consequently able to travel, it may justly be replied, That the same Power, which miraculously appeared to him, wrestled with him, and

put his Thigh out of Joint, could as easily reduce the Dislocation; for it was all but one Miracle.

(l) *Israel.* It's certain Translations do often contradict themselves, of which we have a remarkable Instance, *Gen. xxxii. 28.* where 'tis translated, *Thy Name shall no more be called Jacob, but Israel.* Tho' it's certain this Patriarch was afterwards often called by the Name of *JACOB*; *No more* therefore ought to be translated, *not only*, which it very properly implies here in this Place, and that would take away the seeming Contradiction.

and with Men, and hast prevailed. *Jacob* demanded his Name; which he was shy of telling him; he therefore blessed him, and departed. *Jacob*, as the Sun arose, passing from the Place where he had this wrestling Exercise, called it *Peniel*, which signifies the Face of God, because, said he, I have seen God Face to Face, and my Life is preserved.

After this, *Jacob* proceeded on his Journey, and had not gone far before he espied his Brother *Esau* coming, attended by Four hundred Men; upon which he began to dispose his Company into the most commodious Order, either for the Reception of his Brother, or Safety of those he most regarded. Putting therefore the two Handmaids *Bilhab* and *Zilpah* with their Children foremost, and *Leah* with her Children next; he set his beloved *Rachel* and her Son *Joseph* in the Rear, and himself passed before. When he was come near he bowed himself Seven Times to the Ground, but *Esau* not able to resist the powerful Impression which *Jacob's* meek Submission made upon his Spirit, with eager Joy runs to meet him, falls upon his Neck and kisses him: Revenge and murderous Designs are turn'd into Pity and Tendernefs; and *Esau*, who once thirsted after his Brother's Blood, now melts into Tears of Joy at this happy Interview, and nothing but Instances of Brotherly Love and Friendship pass between them.

Esau, thus transported with Joy at the Sight of *Jacob*, with Pleasure surveys his Store, and is with great Difficulty persuaded to accept of a Present. He salutes his Wives and Children, and to shew further Marks of his Reconciliation and Fondness, offered to bear him Company the remaining Part of his Journey. But *Jacob*, still retaining his former Jealousy, excus'd himself, by telling him; that the Children and Cattle could not keep Pace with him, without much Fatigue, and therefore desired him to go before, and himself would follow leisurely, as the Children and
Flocks

Flocks could bear, and that he would wait on him in his own (*m*) Country of *Seir*. Then *Esau* very courteously offered to leave some of his Men to guard and attend him; but *Jacob* handsomely excused it as an unnecessary Compliment. Upon which they parted very friendly, * *Esau* taking his Way towards *Seir*, and *Jacob* by easy Journeys travelled to *Shechem*; where intending to settle for some Time, he built an House and Conveniencies to shelter his Cattle.

Afterwards he removed to *Salom*, a City of *Shechem*; where having bought a Piece of Ground of the Children of (*n*) *Hamor* for a Hundred (*o*) Pieces of Money, he spread his Tent, and erected an Altar there, and called upon the Name of the Mighty God of *Israel*.

During *Jacob*'s Stay in this Place, his only Daughter *Dinah* took a Walk abroad by herself, out of Curiosity to see the Women of that Country. It happened, that young *Shechem*, the Son of *Hamor*, Prince of that Place, saw her, and falling desperately in Love with her, could not restrain his Passion; but taking Advantage of the dangerous and unlucky Opportunity of her being alone, ravish'd her. Notwithstanding this dishonourable Act, his Soul is so strongly possessed with her Charms, that he cannot live without her; and therefore he importunes his Father

(*m*) Country. It may reasonably be supposed that *Jacob* never intended to meet *Esau* in *Seir*; because it doth not appear, that he ever did go thither. Besides, it's possible he might apprehend himself not safe in his Brother's Dominions, who might there take Occasion to renew his former Grudge, and in Revenge destroy or enslave both him and his Family.

* *Esau*. *Moses* gives no further Account of *Esau* and his Family, only that he had three Wives, *Abolibama*, and *Ada*, *Canaanites*; and *Basemath* the Daughter of *Ishmael*. That the first had three Children, *Jebus*, *Ibelen* and *Core*; the Second

had *Eliphaz*, and the Third *Rabuel*, and that he left the Land of *Canaan* to go live on the Mountains of *Seir*. *Moses* names the Descendants of *Eliphaz* and *Rabuel*, and the Princes of the Tribes of the *Edomites*, the Kings that succeeded them, and the Chiefs, who govern'd after the Kings. See *Gen.* xxxvi. and xxxv. 29.

(*n*) *Hamor*. St. *Stephen*, in *Acts* vii. 16. calls this Man *Emmor*.

(*o*) Pieces of Money. This is sometimes rendered an hundred Lambs, because the Image of a Lamb was stamped upon it.

to enter upon a Treaty with their Friends, that he might have her for his Wife. *Jacob* soon heard of this Rape committed upon his Daughter ; which he concealed till his Sons were come home ; which when they heard, they were incens'd at the Dishonour done their Family, and secretly vow'd Revenge.

Hamor's Fondness of his Son *Shechem* makes him soon yield to his Importunity : Taking the Opportunity therefore, when *Jacob* and his Sons were together, he acquaints them with his Son's Passion for *Dinah* ; intreating them to give her to him ; and inviting them to intermarry with his People, offered them the Freedom of the Country, to dwell, trade, and make a Settlement there. And to back these, *Shechem* (who was present at the Treaty) in general offers them what Advantages they please to ask, bidding them name their Terms, and they should have them, provided they would but give him their Sister. *Jacob's* Sons neglect no Opportunity of revenging the Affront done their Family by this Rape : Therefore cunningly observing the Fondness of *Shechem* and his Father to close with them, they insist upon the more high and unreasonable Terms ; no less than a general Circumcision will oblige them to accept of an Agreement to settle among and incorporate with them.

Hamor and *Shechem* readily agree to these Conditions ; and when they returned to the Town, summoning their Subjects together, commend the *Israelites* for a peaceable good-natured People ; and that if they intermarried with them, they should be Masters of all their Substance, which was very considerable ; and all this to be obtained upon their Consent to be circumcised. The Thirst of Gain soon prevailed upon this silly People, and being back'd with *Shechem's* Interest among them, which was very great, they all consented, and were every Male of them circumcised.

Jacob's

GENESIS CHAP. XXXIV. ¹⁷

The Shechemites are slain by the sons of Jacob.



GENESIS 34. Verse 26.

*And they slew Hamor and Shechem
his son with the edge of the sword & took
Dinah out of Shechems house & went out.*

Jacob's Sons having thus disguised their Resentment, in deluding the unwary *Shechemites*, the (p) third Day after they were circumcised, when their Wounds were forest, put their bloody Purpose in Execution. (q) *Simeon* and *Levi* put themselves at the Head of the Party that was to attack the City, which they boldly entered, and put all the Men to the Sword; and searching *Shechem's* House, they found their Sister *Dinah*. After this they fell to plunder, and carried off not only what they found in the City, but all that was in the Field, making the Women and Children Prisoners; and what they could not carry off they spoiled. Thus the Sons of *Jacob* glutted their Revenge upon the *Shechemites* for the Rape of their Sister.

Peaceful *Jacob* knew nothing of this bloody Massacre till it was over; and when his Sons brought the Trophies of their Cruelty to him, he took no Joy in their Conquest; and was so far from approving this rash Action in them, that he reproaches them for their Barbarity, and dreads the Consequence, which might end in the Ruin of him and his Family. But his two boisterous Sons *Simeon* and *Levi*, who had been the Ringleaders in this Mischief, took upon them to answer their Father for what they had done, saying, *Shechem* ought not to have used their Sister like a Harlot,

(p) *Third Day*. This was the Time, as Physicians observe, when Fevers generally attend Circumcision, occasioned by the Inflammation of the Wound, and which was more painful then, as the *Hebrews* observed, than at any Time else; for which Reason the Sons of *Jacob* took that Opportunity of falling on the *Shechemites*, who were then less able to defend themselves.

(q) *Simeon*. In this Action there are none named but *Simeon* and *Levi*, whom we may suppose to be the chief Contrivers and Managers of this bloody Massacre, as being own Brothers to *Dinah* both by Father and Mother, and elder than the rest, except *Reuben*, who was of a more gentle and humane Disposition;

(as we find in *Gen. xxxvii. 22.* when he saved poor *Joseph's* Life; contrary to the Will of his other cruel Brothers) yet it is reasonable to think, that the rest of the Sons of *Jacob*, who were old enough for such an Exploit, and their Servants also, were engaged in this Execution; though these two only, as Authors of the Design, are named. And indeed it is scarcely conceivable, that two Men should be able to master a City, and slay all the Men in it (though they were hurt in so tender a Part of the Body as disabled them from Action and Defence) and should also take all the Women Prisoners, who of themselves may be supposed to have been more than sufficient to over-power two Men.

by

by which he had dishonoured not only her, but their whole Family.

It is plain, that *Jacob's* Fear was not groundless, by the Care God took to remove him from the Danger that must necessarily have attended this cruel and inhospitable Fact of his inconsiderate Sons. For tho' they had extirpated one Colony, there were more People that bordered thereabout, who, either in Defence of themselves, or in Revenge for such unjustifiable Dealings, might give *Jacob* great Uneasiness, if not totally destroy him. God therefore to secure him, bid him arise and go up to *Bethel*, and dwell there; and erect an Altar there to God, who had appeared to him to comfort and strengthen him, when he fled from the Face of his Brother *Esau*, whom he then as much dreaded, as he did these People now.

In Obedience to the Divine Call, *Jacob* strictly charges his Family, and all that belong'd to him, to put away the strange (r) Gods which they had, and be (s) clean, and change their Garments; and then, said he, let us arise and go up to *Bethel*, the House of God. By these Means *Jacob* got from them their Idols, and their (t) Ear-rings too. And that these Ear-rings might not be a Snare to him and his Family, as the like were afterwards to (u) *Gideon*, *Jacob* resolv'd to make sure of them, as well as of the Idols; and therefore he buried them so privately, that none of his Family should

(r) *Gods*. Perhaps by this Time *Jacob* might have discovered that *Rachel* had gotten and kept her Father *Laban's* Idols, for which he pursued *Jacob*; or perhaps they might be some Idols which his Sons had got among the Spoils of the *Shechemites*; or it may be, that neither his Wives nor Sons were guilty of, or inclinable to Idolatry, but only his Servants or Slaves might be idolaters.

(s) *Clean, &c.* This may probably be meant of abstaining from conjugal Enjoyment, and sanctifying themselves, not only from idolatrous Pollution, but from the late Massacre at *Shechem*. See *Exod.* xix. 10. and 15. But that it was

a Custom for those that came to appear before the Lord to wash their Cloaths, appears plainly from *Exod.* xix. 10. *Levit.* xv. 13. and 2 *Sam.* xii. 20.

(t) *Ear-rings*. These were worn by some People in a superstitious Devotion, as being thought to have some magical Virtue or Charm in them; and it is not unlikely, that some of *Jacob's* Servants, if they themselves were not *Ismaelites*, might have taken up the Use of Ear-rings from the *Ismaelites*, amongst whom it was afterwards a known Fashion. *Judges* viii. 24.

(u) *Gideon*. See *Judges* viii. 27.

know

know where they were, to take them up again; for he hid them under the Oak by *Shechem*; and then set forward for *Bethel*; whither he passed in great Quiet and Security; for God had struck such a Terror into the Cities round about him, that notwithstanding the Provocation his Sons had given by the Outrage they had committed at *Shechem*, no body offered to molest or pursue them.

Being safely arrived at *Bethel*, he erected an Altar there, as God had commanded him: And upon that Altar, and at that Time, it is supposed he performed the Vow which he had made when God appeared to him in the same Place, as he fled from his (*w*) Brother *Esau*. Which when he had perform'd, God appear'd to him again, confirmed his new Name *Israel* to him, and gave him repeated Assurances of his Promises made to *Abraham* and *Isaac*, with new Blessings to himself. Then did *Jacob*, in the Place where God had now talked with him, erect a Pillar of Stone, as a lasting Monument of his Gratitude and Devotion, pouring a Drink-offering and Oil upon it. In this Place, and about this Time, (*x*) *Deborah*, *Jacob's* Mother's Nurse, died, and was buried under an Oak, which was therefore called the *Oak of Weeping*.

Jacob having safely arrived at *Bethel*, makes no long Stay there; but filial Affection prompting him, he hasten'd to *Mamre* to pay a Visit to his aged Father; and (*y*) *Ephrath* being in the Way, they intended to have got thither: But tho' they had but a little Way to it, they could not reach the Town before *Rachel* fell in Labour of her second and last Child; and having a hard Time of it, the Midwife, to encourage her, bid her not fear, for

(*w*) Brother. See *Gen.* xxviii. 20, 22.

(*x*) *Deborah*. Who this *Deborah* was, and for what Reason she is mentioned here, is not clear, and hath given Occasion of various Conjecture among Commentators. Some are of Opinion, that after she had brought her Mistress *Rebecca* to her Marriage, and seen her well settled in her Family, she went back to *Haran* again, and there dwelt in *La-*

ban's House, till *Jacob* returning home, she having a Desire once more to see her old Mistress, put herself into the Company. Without Doubt she was very much respected by them, because they bewailed her Death so much, that the Oak, under which she was buried, was called the *Oak of Weeping*.

(*y*) *Ephrath*. This Place was afterwards called *Bethlehem*.

she should have this Son also. Of whom indeed she was delivered, but died immediately; and just before she died, she call'd the Boy's Name *Benoni*, that is, the Son of Sorrow: But his Father, unwilling to perpetuate the sad Remembrance of so sorrowful a Subject, call'd him *Benjamin*, which signifies the Son of my right Hand: Intimating hereby how dear he should be to him.

Jacob thus deprived of his beloved *Rachel*, raises a (z) Monument over her Grave to perpetuate her Memory. This was no Doubt an Occasion of great Grief to *Jacob*, whose Fondness may be measured by the double Servitude he underwent to obtain her: But before he could reach to *Mamre* a greater Misfortune befel him; for *Reuben* his eldest Son committed Incest with *Bilhah*, his Father's Concubinary Wife. *Jacob* soon heard of it; and tho' he took no publick Notice at that Time of it; yet it fate deep in his Mind, and stuck by him to his (a) dying Day,

These two Afflictions fate heavy upon him for a time; but continuing his Resolution of visiting his Father, the Expectation of seeing that good old Man kindles a new Joy in his Heart. At length he reached *Mamre*, the City of (b) *Arbath*, where his Grandfather *Abraham* had for-

(z) *Monument.* *Bochart* says this was a very curiously wrought *Pyramid*, on the *Base* of which were disposed twelve very large Stones, hinting the Number of his Sons. In this we see the Antiquity of erecting Monuments and Epitaphs in the Memory of the Dead near the Place of their Burial; of which this of *Rachel* is the first that we read of in holy Scripture. Thus *Simon Machabee* erected a magnificent Monument over the Grave of his Father and Brothers. And *St. Jerom*, in his Epistle to *Marcella*, says, that he himself had performed his Devotions at *David's Sepulchre*, of which *St. Peter*, *Acts* ii. 29. says, *And his Sepulchre is now among us.*

(a) *Dying Day.* *Jacob*, just before his Death, giving his Blessing among his Children, gave *Reuben* a reproachful Hint of his incestuous Crime; *Reuben*,

says he, *thou art my First-born, and the Beginning of my Strength, the Excellency of Dignity, and the Excellency of Power.* This was to have been his Portion, by Virtue of his Birthright, had he not by Transgression forfeited it. But now, being as *unstable as Water*, (which tho' advanced never so high, falls down again) his Doom was, *Thou shalt not excel, because thou wentest up to thy Father's Bed, and defiled it*, *Gen.* xlix. 3, 4. So *Reuben's* Birth-right was transferred to *Judah*, of whom our Lord was to come, (*ver.* 8.) from whom also in Time it fell to the Son of *Rachel*, who in Right should have been *Jacob's* first Wife, and whom *Jacob* thought he had embraced, when he begat *Reuben*.

(b) *Arbath.* * This was afterwards called *Hebron*.

merly liv'd, and his Father *Isaac* then dwelt; who (no Doubt) was overjoy'd at the Return of his Son *Jacob*, after so long an Absence: Nor could pious *Jacob's* Joy be less, to find his aged Father living, and in Health.

Jacob had not long enjoyed the Blessing of his good Father's Company, but another Misfortune happened to exercise his Patience: [So variously is the Life of frail Man checquered with the alternate Course of Good and Evil.] His Son *Joseph*, being about seventeen Years old, was with his Brethren feeding the Flock; and *Joseph* observing their wicked Conversation, told Tales (c) of them to his Father. This set their Hearts very much against him, for they could not but look upon him as a Spy upon them, and therefore resolve to remove him: And that which advanced their impious Rage, was the Marks of extraordinary Love his Father shewed him more than to all his other Children; which he did, perhaps, not only as he was the eldest Son of his beloved *Rachel*, but because he was (d) wise beyond his Years. This was indeed an engaging Quality; and the fond Father, to express his greater Esteem for it than any Endowment in all his other Children, distinguishes *Joseph* from the rest of his Brethren by bestowing on him a fine Vest of several Colours, little thinking it would breed such ill Blood among them. This Note of Distinction, so soured *Ja-*

(c) *Tales.* What Crime it was that occasioned *Joseph* to tell Tales of them to his Father, is the Subject of Variety of Conjecture among the Criticks and Versions. Some will have it to be their Quarrelling and contentious Way of Living; others, the Sin of Sodomy; others, of Bestiality, &c. But whatever it was, it may be gathered from their Malice to him, that it was no small Crime, because they hated him, even to Death.

(d) *Wise, &c.* Or, *that he was wise as a Senator.* The Versions do not seem to have well express'd the Reason for which *Jacob* loved *Joseph* more than his Brethren, by these Words, *because he was the Son of his Old Age*, Gen. xxxvii.

3. For if his Love had been only founded on this Reason, he must have loved *Zebulun* as well as *Joseph*, since he was of the same Age; and he must have loved *Benjamin* more, since he was born sixteen Years after *Joseph*. The Hebrew Text says only, *because he was Son of the Elders or Senators*, that is, because he was their Disciple, in the Style of the Hebrews, and therefore the Samaritan, Persian, and Arabick Versions, and the Chaldee Paraphrase render it, *because he was a wise and prudent Son*: And it seems that they might be yet better translated, by saying, *That he was wise as a Senator*, Wisdom being a Quality which makes Parents fond of their Children, and prefer them to their Brethren.

cob's

cob's other Sons, that they could not shew the least good Temper to the Favourite, but studied all the Ways that Malice could invent to make him uneasy: And that which inhanc'd their Hatred to him was, *Joseph*'s two Dreams, which he very innocently related to them, not suspecting so severe a Resentment from them as he afterwards found. The first was; "That his Brethren and
" he binding Sheaves together in the Field, his Sheaf a-
" rose and stood upright, and their Sheaves round about
" fell down before his." His Brethren looking on him with Scorn, replied, "Shalt thou reign over us?"

His second Dream was a fresh Aggravation of their Spite, which the harmless Youth, in his childish Simplicity, likewise tells them: "I have seen, says he, the
" Sun, and Moon, and eleven Stars fall down before
" me." Nor could he conceal this Dream from his Father (so strong was the heavenly Impulse upon him) but told it him. Good old *Jacob*, whether to mitigate the Resentment of his other Sons towards *Joseph*, or that he thought these Dreams the Effect of an aspiring and conceited Forwardness in him, chid him, saying, "Shall I, and thy Mother, and thy Brethren,
" pay Homage to thee?"

These two Dreams of *Joseph* were very significant; and tho' his Father was willing thus to make light of them, that they might give less Occasion of Offence to his Brethren, yet they made an Impression on *Jacob*'s Mind. And now, whilst the envious Brothers were ruminating on Revenge, a fatal Opportunity offer'd itself, and the pious Parent becomes the Instrument of delivering his Darling into their implacably malicious Hands. The ten Brethren being gone to feed their Flocks at a Distance in *Shechem*, old *Israel*, out of his paternal Care, desirous to know of their Welfare, sends his beloved *Joseph* to see and acquaint them with their Father's solicitous Anxiety for their Health. *Joseph* in ready Obedience goes to *Shechem*, and not finding them there, wandered about, till a Stranger directed him to
Dothan;

Dothan; whither he went; and being come within Sight of them, their Malice, which hitherto lay latent for Want of Opportunity, revived, and immediately came to a fatal Resolution to dispatch him. “ See, “ cry’d the bloody Brothers, where the Dreamer “ comes! Let us kill him, and bury him, and tell our “ Father some wild Beast has devoured him; and then “ we shall see what will become of his Dreams.” But *Reuben*, who was of a milder Disposition than the rest, would not approve of this bloody Contrivance, and studied to prevent it, dissuading them from shedding his Blood, and rather cast him into some Pit. The rest considering, that if he perished in the Pit, it would answer their End, consented to *Reuben*’s Counsel. By this Time the innocent Youth, not in the least apprehensive of their wicked Design on him, was come up to them, and as he was going to deliver his Father’s indulgent Commendation to them, they seized and stript him of his fine Vest, and cast him into the Pit, which at that Time was dry and empty. Poor *Joseph*, extremely frightened at this vile and unnatural Treatment, begged his Life of his cruel Brothers, for he knew he must inevitably perish with Hunger there: But they are deaf to his Cries, being resolutely bent to destroy him. *Joseph* in vain complains of his hard-hearted Brothers, who are so regardless of him, that they had no sooner thus disposed of him, but they sat down, and regaled themselves with what Refreshments they had, whilst he was thus exposed to Famine and Despair. But Providence, the faithful Guardian of Innocence and Virtue, had a watchful Eye over him.

Before these unnatural Brethren put *Joseph* into the Pit, it was by *Reuben*’s Advice that they did not immediately dispatch him; and now another of them, namely *Judah*, begins to feel some Pangs of Conscience, which was awaken’d by the opportune Approach of a Company of *Ishmaelites* travelling from *Gilead*, and going down to *Egypt* with Spicery and other Merchandize.

Judah

Judah lays hold of this Opportunity, and considering with himself that poor *Joseph* was exposed to certain Death in the Pit, proposes to the rest to sell him to these Merchants, urging the Unnaturalness of being instrumental in the Death of their own Brother, which would bring an indelible Stain of Guilt upon them; but by selling him, they should not only save his Life, but be Gainers by the Bargain. Considering this, they closed with the Proposal; and taking *Joseph* out of the Pit, notwithstanding his earnest Intreaty, having (now *Reuben* was absent) no Advocate for him amongst them, they sold him to the *Ishmaelite* Merchants for twenty Pieces of Silver; and these carrying him to *Egypt*, sold him to *Potiphar*, an (e) Officer of the King, and Captain of his Guards.

Reuben having persuaded his Brothers to put *Joseph* into the Pit, contrived it on Purpose to preserve his Life, hoping he should find Means to deliver him from thence; and when they had bestowed him there, on some Occasion or other he pretended to leave them: But soon after returning, and not finding *Joseph* in the Pit, he (f) rent his Cloaths, and coming to his Brethren, he cried out, (g) Alas! the Child is gone; what will become of me, or whither shall I go? (h) But they soon appeased him, acquainting him with what they

(e) *Officer*. This is in the Text call'd an *Eunuch*; which cannot be taken literally here of one that was *castrated*, but of one employed in some high Trust. It was the Custom indeed, and is still in those Parts, to commit the Keeping of the Queen, and Women of Quality to *Eunuchs*; but *Potiphar* here cannot be supposed to be such, for he had a Wife, as we may see in the Story of *Joseph*: Besides it was customary among the *Eastern* People to call their Noblemen *Eunuchs*.

(f) *Rent*. This was the Custom of those Countries and Times to express the highest Grief; and of which, tho' afterwards more frequently used, this is the first Instance we have.

(g) *Alas!* *Reuben* having greatly offend- ed his Father before in his Trespase with

Bilhah his concubinary Wife, and probably hoping to have regained his Favour by preserving his favourite Son, and restoring him safe to him, having now lost the Hope of that Advantage, and reasonably fearing that his Father's Displeasure would fall heaviest on him, both as he was highly offended with him already, and as he being the eldest, should have taken most Care of the Younger, was exceedingly troubled for the Loss of *Joseph*.

(h) *But, &c.* Here the Story in the Text seems to break off abruptly; but it must be supposed in Parity of Reason, that he join'd with them in contriving to take the Suspicion off to their Father, of having murder'd their Brother, and consequently that they had acquainted him with the selling of *Joseph* in his Absence.

had

GENESIS CHAP. XXXVII. ¹⁸
Josephs coat is brought to his Father.



GENESIS 37. Verse 33.
*And he knew it, and said, it is my sons
coat; an evil beast hath devoured him:
Joseph is without doubt rent in pieces.*

had done in his Absence ; and then they began to contrive how to manage the Matter to their Father, so as to take off all Suspicion from themselves ; which they did by dipping *Joseph's* Vest in the Blood of a Kid, and sent it to him, with this Message, “ This we have found ; see whether it be thy Son's Coat or no.” The bloody Fragment too soon convinced poor old *Jacob* to whom it belonged ; and not in the least suspecting any human Creature could be guilty of such unnatural Cruelty, concludes some wild Beast had devoured him. This was the greatest Trial *Jacob* ever yet underwent ; the Loss of his beloved *Rachel*, tho' the Joy of his Soul, and Delight of his Eyes, was a Debt due to Nature, and which she paid in a natural Way ; but the Loss of *Joseph* far exceeded all the rest ; he is, as his Father might reasonably suppose, torn in Pieces, barbarously mangled by a Brute, and cut off before his Time. The mournful Parent is lavish in his Grief, expressing it not after the common but unusual Manner : He not only rent his Cloaths, but put on (i) Sackcloth, and mourned a (k) long Time for his dear *Joseph* : And when his guilty Sons offered to comfort him, he rejected them, and in Despair declared he would never cease mourning so long as he lived.

But here we must for a while leave *Joseph*, that we may take Notice of some intermediate Passages. About the Time that this Affliction befel old *Israel*, his Son *Judah* had committed a great Fault in marrying a (l) *Canaanitish* Woman, by whom he had three Sons,
Er,

(i) *Sackcloth*. *Reuben*, as we have hinted before, was the first, we find, that, to express an exceeding Sorrow, rent his Cloaths, which *Jacob* not only does (tho' it cannot be suppos'd in Imitation of *Reuben*, for that to be sure was conceal'd from him) but cloaths himself with Sackcloth, a Sort of coarse ordinary Habit, used afterwards by the *Israelites* in Mourning ; of which Custom this is the first Instance.

(k) *Long Time*. It is not particularly express'd how long *Jacob* mourned for *Joseph*, but it may be supposed to be to the Time that he heard *Joseph* was alive in *Egypt* ; which was Two and twenty or (as some will have it) Three and twenty Years after.

(l) *Canaanitish*. See *Gen. xxxviii. 2*. The Transgression of *Judah* in marrying this Woman led him into a greater afterwards ;

Er, Onan, and *Shelab*; the Occasion of which was a Visit he made to *Hirab* the *Adullamite*, with whom he had contracted a Friendship, which proved a Snare to him: For being at *Hirab's* House, he fell in Love with the Daughter of a certain *Canaanite*, whose Name was *Shuab*, and married her, and by her he had the three Sons aforesaid. In process of Time, when *Er* his eldest Son was grown marriageable, he took a Wife for him whose Name was *Thamar*. But *Er* proving a (m) wicked Man in the Sight of God, however he might appear to Men, God (n) took him off; after which *Judab* bids his second Son *Onan* marry his Brother's Widow, that the Family might not fail for want of Issue. Young *Onan* knowing that if *Thamar* should bear him any Children, the eldest would (o) inherit in the Name of his elder Brother that was dead, and not be accounted as his, seemingly obeyed his Father by going to *Thamar's* Apartment; but he disappointed them both, leaving his Bride unenjoyed by him. But the Manner of his Crime was so provoking to God, that he took him off, as he had done his Brother.

The third Son, whose Name was *Shelab*, was too young; therefore *Judab* desired his Daughter-in-Law *Thamar* to retire to her Father's House, and to continue a Widow till his Son *Shelab* was grown up, and then he should marry her. *Thamar* did so, and waited till *Shelab* was come to Man's Estate; but finding

terwards; which was not fully compleated till after *J.eph* was sold, and gone into *Egypt*, and therefore *Moses* deleted the first Part of it, that he might give the Story intire together.

(m) *Wicked*. Both *Hebrew* and *Christian* Doctors agree that *Er* as well as *Onan* were guilty of *contraſting of Generation*, which by the *Hebrews* is compar'd to Murder, and is therefore, *Gen.* xxxviii. 10. called *detestable*.

(n) *Took, &c.* What Sort of Death they died is not mentioned by *Moses*. Some imagine they were killed by *Asmodeus* the Evil Angel, who slew the libidinous Husbands of *Sarra*, *Tobit* iii. 7.

Others think God shewed some terrible Judgment upon them, by which it might appear, that they did not die a natural Death, but for their extraordinary Iniquities were taken off by God in an extraordinary Manner.

(o) This was long before the Law, by which it was afterwards enjoined, *Deut.* xxv. 5. and yet, tho' this be the first Mention we have of it, it seems it was then a known Custom, and well understood even by young *Onan*. For he knew that the Issue should not be his, but that the First-born of such Marriage should be reputed his deceased Brother's, and bear his Name, as was afterwards declar'd, *Deut.* xxv. 6.

GENESIS CHAP. XXXVIII. ¹⁹
Judah's incest with Tamar:



GENESIS 38. Verse 18.
*And he said, what pledge shall I
give thee? And she said, Thy Signet,
thy bracelets and thy staff etc.* 98.

no Performance of *Judab's* Promise, she resents this Neglect, and resolves to be revenged. Watching a Time therefore when her Father-in-Law went to *Timnab* to divert and comfort himself for the Death of his Wife, with his Friend *Hirab*, she disguised herself in the Habit of a common Prostitute, and planted herself in the Way that she knew *Judab* must unavoidably pass to go to *Timnab*. *Judab* seeing her, an unlawful Fire soon kindled in his libidinous Breast, and concluding her to be what she seem'd, addresses himself to her, who was as forward to receive him, as he was to offer his Service; only she was resolved to make sure of the Terms of his Entertainment before she would permit him to enjoy her. He promised her a Kid; but she having a further Design upon him, demands a Security for the Performance of his Promise, which they agree to be his Ring or Signet, his Staff and (p) Cloak, and to be deposited in her Hands till he sent the Kid. The Terms being agreed upon, they went together, and she proved with Child by him. *Judab* retiring, she stay'd not long behind him; but taking the Pledge went home with them, and dressed herself in her Widow's Weeds. In the mean while, *Judab* going to the Flock takes a Kid, and sent it by his Friend *Hirab* to redeem his Pledge: But *Hirab* not finding her, return'd and told *Judab*; who, thinking it best for his Reputation to make no further Inquiry after her, said, "Let her keep the Pledge, I will inquire no more after her, lest I expose myself."

About three Months after this, somebody informed *Judab*, that his Daughter-in-Law had played the Harlot, and was with Child. He resenting the Dishonour done to his Family, not considering his own late Fol-

(p) Cloak. Commentators and Versions differ much about this Part of the Pledge *Judab* gave to *Tamar*. Our Translations call it a *Bracelet*: but that is not very probable, for it is not clear, that in those Days the Men of *Israel* wore *Bracelets*. Some, as *Junius* and *Tremellius*, render it by *Sudarium*, an Handkerchief.

Others will have it to be the *Mileta* or *Turbant*; but this is improbable too. Indeed our Translation of 1610. renders it a Cloak, and seems to take it from the *Septuagint*, which call it *Hormiskpt*, from the *Greek* Word *Hormos*, which signifies a Shoulder; and this seems the most likely of any.

ly, rashly passes Sentence on her unheard, ordering her to be brought out and (*q*) burnt. But *Thamar* producing the Pledge, sent them to *Judab* with this Message, That he should consider well what he did, for the Owner of the Pledge was the Man by whom she was with Child. *Judab* seeing himself thus caught own'd the Pledge, and reflecting on himself for the Injustice he had done her in not giving her to his Son *Shelab*, as he had promised, excused her, declaring she was more (*r*) righteous than himself, thereby taking the whole upon himself.

The Time of her Delivery being come, she proved with Child of Twins; one of which putting out his Hand, the Midwife tied a Scarlet Thread about it to distinguish him for the First-born; but he drawing his Hand back, his Brother slipt by him, and came before him into the World: Whereupon he was called *Pharez*, which signifies a Breach; and the other with the Thread on his Hand was called *Zara*. (*s*) Thus in-

q) *Burnt*. As for the Crime of Adultery, of which *Thamar* was condemn'd, and of which on her Side she was guilty, (for she was espoused to *Shelab*) it was capital, being punishable with Death; but by what Right or Authority her Father-in-Law passed Sentence upon her, is the Question. The Ancients agree this best, supposing every one to be Judge or Chief Magistrate in his own Family; and tho' *Thamar* was a *Canaanite*, yet as she had married into *Judab's* Family, and had brought this Disgrace upon it, she was within the Cognisance of him; who may be supposed (by what followed) to have suspended the Sentence, till he had first inquired into the Cause of her being with Child. But however, as one well observes, *Judab* in this truly personated the Hypocrites, who conceal and favour their own Follies, but fall unmercifully upon others.

(*r*) *Righteous*. He does not say that *Thamar* was more holy or chaste; but more righteous or just: Because *Thamar* had sinned more grievously in this Fact, it being Adultery as well as Incest in her, but Fornication and Incest in him. Nevertheless she was juster than he in this Respect; for *Judab* not keeping his Pro-

mise in marrying her to *Shelab* provoked her to lay this Trap for him, resolving, since he would not let her have Children by *Shelab*, she would have them by him. And thus *Thamar* may be said to be more wicked in the Sight of, or before God, but juster before *Judab*.

(*s*) *Thus, &c.* Tho' this latter Part of *Judab's* Story relating to the Incest with his Daughter *Thamar* was acted after *Joseph* was sold, and while he was in *Egypt*; yet the former Part of it relating to his Marriage with *Shuab's* Daughter, and the Birth of his Three Sons by her, must needs have fallen out before *Joseph* was sold. For there being but two and twenty, or at the most three and twenty Years, between *Joseph's* being sold into *Egypt*, and *Jacob's* going thither to him; it could not be, that in so short a Space *Judab* could marry a Wife, having three Sons at three several Births by her; marry two of those Sons successively to one Woman; defer the Marriage of the third Son to the same Woman, beyond the due Time; afterwards himself have Sons by the same Woman (his Daughter-in-Law) and one of those Sons, *Pharez*, beget two Sons, *Iezron* and *Hamul*, *Gen.* xlv. 12. before *Jacob* went down to *Egypt*.

stead

stead of the Son raising up Issue to the deceased Brother, the Father raised Issue to his deceased Son; but he conversed no more with her afterwards.

In the Beginning of *Joseph's* Story his Grandfather *Isaac* was alive and in Health, who lived longer than any since *Terah*; being an hundred and eighty Years old when he died, which was in the Year of the World 2229, and was buried by his Sons *Esau* and *Jacob* in the Cave that is in the Field of *Machpelah* near *Mamre*, which *Abraham* had bought of *Ephron* the *Hittite* for a (1) Burying-Place.

We will now return to *Joseph*; of whom the last Account that we gave was, that he was sold to *Potiphar*, Captain of the King of *Egypt's* Guards, who was not a little fond of his Bargain, when he found what a faithful Slave he had bought: And that which advanced *Joseph* still more in his Master's Favour was, that he was sensible that the Lord made every Thing to prosper that he undertook. Prosperity and Faithfulness are indearing Qualities in all, but chiefly in a Servant; which recommended *Joseph* so much to *Potiphar*, that, as it were, dismissing himself from any farther Trouble, he made him Steward over his House, leaving his whole Estate within and without Doors to his Care and Management; by which he drew a Blessing upon all that he had.

Poor *Joseph*, thus happily placed, might reasonably expect to lead a comfortable Life, tho' in Slavery, and might hope for Liberty as the Reward of his faithful and advantageous Service. But his Virtue must pass some severe Trials before he can assure himself of an establish'd State of Peace and Tranquillity.

(1) *Burying-place.* What Time *Rebecca Isaac's* Wife died, is not set down any where in the Holy Scriptures; only in *Gen. xlix. 30, 31.* that she was buried in the same Place where her Husband was. But the *Rabbins* hold, that she died in the Hundred thirty and seventh Year of her Age, which was the Hundred fifty and sixth of her Husband's, a

Year before *Jacob* left *Laban*. By which Computation she must have been Nineteen Years old when she married *Isaac* at Forty. But surely, if she were so old when she died, *Deborah* her Nurse must needs have lived to a great Age, who outlived her, and yet must be supposed to have been older than she when she undertook to be her Nurse.

Nature had been very bountiful to *Joseph* in bestowing on him a most beautiful Form, to which his early Years added a female Sweetness, as his Sex did a manly Grace. His Charms were not long unregarded ; for his Master's Wife soon grew enamour'd of him, and after all the Signs of her Desire to draw the virtuous Youth into a wanton Familiarity with her fail'd, and that her eager Passion more strongly pressed her, she resolves to break thro' the Rules of her Sex, and court him in plain Terms.

It was not long before an Opportunity offered, the busy Fiend Lust seldom failing to assist his Servants. *Potiphar* being one Day upon Duty, and the rest of the Servants disposed at a Distance about their Work, none but the handsome *Hebrew* and his lascivious Mistress were in the House. The Lady's Passion had long racked her Thoughts how to contrive to come at her beautiful Slave ; at last this fatal Opportunity offered, which she as readily embraced, and in downright Words asked him to lie with her. This, from one of her Sex and Quality, was a great Surprize to our virtuous Innocent, who knew no other Way of Dealing with her, than first to expostulate the Heinousness of the Crime, and then give her a positive Denial. “ You see my Master, *says he*, has trusted me
“ with his whole Fortune, and the Management of it,
“ so that he knows not what is in the House, and has
“ reserved nothing to himself but you, who are his
“ Wife : With what Face then can I be so ungrateful
“ to him who hath promoted me, and reposed so
“ much Confidence in me, as to violate his Bed, and
“ offend God ?” *Joseph* hoped this Repulse would have mortified her lewd Desire ; but she grows more eager and impatient, and taking the foresaid Opportunity, she caught him by the Cloak, and pressed him to lie with her. He not knowing how otherwise to get from her, left his Cloak in her Hand, and fled.

Despairing

GENESIS CHAP. XXXIX.

20

Joseph flies from his Mistress.



GENESIS 39. Verse 12.

And she caught him by his garment, saying, Lie with me: and he left his garment in her hand, & fled, and got him out.

102.

Despairing now of ever obtaining her Desire, and fearing a Discovery of her lewd Passion, being agitated by Revenge, she resolves to prevent his accusing her, by making the first Charge against him; and therefore politickly making a sham Outcry, and holding *Joseph's* Garment in her Hand, some of the Servants that were nearest to the House ran in to her Assistance. “ See, *said she*, how my Lord hath encouraged an (u) *Hebrew* to expose us to Scorn and Infamy!” This she spoke with Design, to set them against *Joseph* (because the *Egyptians* hated the *Hebrews*) and to engage them to take Part with her, if *Joseph* should insist on his Innocence. Then craftily going on with her Story, she told them, That he came in to force her; but she crying out, he ran away, and left his Cloak. Having thus prepared the Servants to second her Charge against *Joseph*, she laid up his Cloak as an Evidence against her Lord’s Return. *Potiphar* being come home, she flies to him with Tears, and makes her Complaint to him of *Joseph's* Insolence in the most aggravating Expressions. The credulous Husband, not in the least suspecting his Wife’s Treachery, and considering the Circumstance of the Cloak, without examining *Joseph's* Virtue, inflamed with Rage and Jealousy, without further Inquiry, commits him to the Royal Prison.

Joseph thus distressed in a strange Land, without Friend or Relation to plead his Cause, soon finds the comfortable Effect of an innocent Mind, his Virtue is his Guard, and Providence his Protection, which God, who never leaves his Servants destitute, extended in a wonderful Manner to him, making his Imprisonment the Cause of his After-Greatness; for *Joseph*, by his virtuous and harmless Deportment, grew into so great Favour with the Keeper, that he committed all the Prisoners to *Joseph's* Care, and all Things in the

(u) *Hebrew*. She called *Joseph* not by his own Name, but by the Name of his People, [an *Hebrew*] to set them

the more against him; for the *Egyptians* hated the *Hebrews*.

Prison were managed by his Order and Direction ; for the Jailor was sensible that God prospered him, and he was now Overseer of the Prison, as he had been before of *Potiphar's* House.

Whilst *Joseph* was a Prisoner, it happened, that the King's chief Butler and Baker were committed to the same Prison where *Joseph* was confined, and the Keeper charging *Joseph* with the Care of them, he waited on them himself ; by which Means he grew acquainted with them. In one and the same Night, while they were in Prison, these two Officers dreamed each of them a Dream. *Joseph* coming into their Apartment in the Morning, and finding them both melancholy, he demanded the Cause of their Uneasiness. They readily answered, and told him, that they had each dreamed a Dream that Night, and being under Confinement, they had no Opportunity of getting their Dreams interpreted. *Joseph* endeavouring to take them off from that superstitious Humour of trusting to Diviners, or Soothsayers (which was very common to the *Egyptians*) told them, Interpretations belonged to God, and desired to know their Dreams. The Butler told him he dreamt he saw a Vine, which had three Branches, that by Degrees budded, then blossom'd, and at last bore ripe Grapes ; that he held *Pharaoh's* Cup in his Hand, squeezed out the Juice of the Grapes, and gave it to *Pharaoh* to drink. *Joseph* no sooner heard the Butler's Dream, but he gave him a positive Interpretation of it. The three Branches, says he, signify three Days ; within which Time *Pharaoh* will restore thee to thy Place. This was a joyful Interpretation to the Butler, of whom *Joseph* desired nothing in Return, but to remember him when he was in his Prosperity, and to intreat *Pharaoh* to let him out of Prison ; because he had been fraudulently brought from his own Country, and without any just Cause cast into Prison. No Question but the Butler readily promised, tho' he was long in performing.

The

GENESIS CHAP. XLI. ²¹

Pharaoh's two dreams.



GENESIS 41. Verse 1.

'And it came to pass at the end of two full years, that Pharaoh dreamed, and behold, he stood by the river; etc.'

The Baker hearing what a happy Interpretation the Butler had of his Dream, was the forwarder in telling his Dream also to *Joseph*. I dreamt (said he) that I had three Baskets on my Head, and in the uppermost was all manner of baked Meats for the King, and the Birds did eat them out of the Basket that was on my Head. *Joseph* as readily interprets this as the other, but in a different Manner. The three Baskets (says he) are three Days, at the End of which *Pharaoh* will hang thee on a Gibbet, where the Birds shall devour thy Flesh. The Event, according to *Joseph's* Prediction, answered; for three Days after, the Butler was restored and the Baker hanged.

Any one would be apt to think that the Obligation the Butler lay under to *Joseph* should not long have slept in his Breast; but that having, as Cup-bearer, continual Opportunities of remembering *Joseph's* Condition, common Gratitude might have stirred up some Thought advantageous to *Joseph*. But God did not think fit as yet; his Virtue had not passed Trials enough. Wherefore at the End of two Years a favourable Opportunity offered itself: For then *Pharaoh* himself dreamt, That as he was walking on the Banks of the *Nile*, he saw seven fat Kine which fed in the Marshes; after which he saw seven others frightful to behold, and exceeding lean, which fed along the Banks, and these last devoured the former. This Dream waked him; but falling asleep again, he dreamt a second Dream; which was, That he saw seven beauteous and full Ears of Corn shooting out from one Stalk, and seven others very small and withered devoured the first which were so beautiful. *Pharaoh* waking in a great Consternation called his People about him, and the Dream making a strong Impression on him, he summoned all his Magicians and Diviners, and told them his Dreams; but there was not one that could expound them.

Now at last did God put it into the Heart of the chief Butler to remember *Joseph*: Wherefore he, seeing the
King's

King's Perplexity for want of having the Dreams interpreted, acquainted him, that when he and the chief Baker were under his Majesty's Displeasure in Prison, each of them the same Night dreamt a Dream, which a young Man, an *Hebrew*, Servant to the Captain of the Guard, did interpret to them, just as the Event answered.

Pharaoh, pleased at this Discovery of an Interpreter, immediately sent for *Joseph*, and they that went for him brought him hastily out of the Prison; and having shaved and dressed himself, he was introduced into his Presence. *Pharaoh*, impatient to know the Meaning of them, told *Joseph* he had had two Dreams, which none of his own Subjects could interpret, and was informed he was skilful in the Art of Interpreting.

Joseph, unwilling to assume any Thing that did not belong to him, declined the Character *Pharaoh* was pleased to give him; and told him, It is from God, and not from me, that the King shall receive a happy Exposition of his Dreams. *Pharaoh* then related to *Joseph* his Dreams, who told him they both signified the same Thing, and that it was God's Will thereby to give *Pharaoh* to understand what was to happen in the Time to come: That the seven fat Kine and full Ears denoted the same Thing, and signified seven Years of Plenty: That the seven lean Kine and seven wither'd Ears expressed seven Years of Famine, which were to follow: That there would be seven fruitful Years, followed by seven Years so barren, that the former Plenty should be forgot, and all the Country would be consumed with Famine; and that the double Dream was a Token of the Certainty of the Event.

Joseph, having thus interpreted *Pharaoh's* Dream, proceeds to advise him how to improve the Dreams to Advantage, by making Choice of some wise and able Minister, who under him should be invested with full Power over all *Egypt*, that he might appoint Officers in all the Towns, who should, during the seven Years
of

of Plenty, lay up in publick Granaries the fifth Part of the Product of the Earth; and that all the said Store should be at the King's Disposal, and secured in the Cities, to be preserved against the seven Years of Scarcity. *Pharaoh* approved of the Counsel as well as the Interpretation, and is not long in making his Choice; for turning to his own Subjects he said, "Can we find such an one as this is, a Man in whom is the Spirit of God?" And then turning to *Joseph*, said, "Since God hath shewed thee all this, I know none so discreet and wise as thou art: Thou therefore shalt be the Man. Thou shalt be over my House; and all my Subjects shall be at thy Command: Only in the Throne will I be greater than thou." Then he bestowed the Ensigns of Royalty upon him, taking the Ring off his own Hand, and putting it on *Joseph's*, with other Marks of Distinction; and causing him to ride in the second Chariot, ordered his Heralds to proclaim before him (w) *Abreth*, in Token of Honour and Subjection, as Viceroy of the Country.

The King having invested him with full Power, to engage him more firmly to his Interest, changes his Name from *Joseph* to (x) *Zaphnath-paaneah*, and matches him into a Noble Family, giving him for Wife *Asenath* the Daughter of (y) *Potiphar*, Prince of (z) *On*. And now the seven plenteous Years beginning, in which the Earth brought forth in great Abundance,

(w) *Abreth*. This is a Word of uncertain Signification, but rendered by some *Saviour of the World*, by some *Tender Father*, and by others *Bow to Knee*; which last seems most proper in the Place, because wherever he came in the Chariot, they bowed the Knee before him in Token of Honour and Subjection to him as he was chief Governor of *Egypt*.

(x) *Zaphnath-paaneah*. That is, a *Revealer of Secrets*, or one to whom Secrets are revealed.

(y) *Potiphar*. This is not that *Potiphar* who bought *Joseph* of the *Ishmaelites*; for he was a Military Man. Besides, it was not likely *Joseph* would marry the Daughter of her that had traduced him so vilely as that *Potiphar's* Wife

had done; but it was another of the same Name, who was a Priest as well as a Prince.

(z) *On*. This Place was also called *Heliopolis*, or the City of the Sun, from the Worship the Inhabitants there did to the Sun. Some take *Potiphar*, *Joseph's* Father-in-Law, to have been Priest of *On*; but the *Hebrew* Word signifying indifferently Prince or Priest, *Trenellius* and *Jonas* render it Prince both here and after in *Gen.* xlvii. 22. and 26. and give Reasons to prove it should be read Princes, not Priests. Some *English* Translations render it Prince in the Text, and set Priest in the Margin. And the last Translation, though it renders it Priest in the Text, yet sets Prince and Princes in the Margin.

Joseph

Joseph began his Circuit, and visiting all Parts of *Egypt*, he gathered up all the Food which could be spared from present Use, and laid it up in Store-houses. This he continued to do every one of the seven fruitful Years, till he had gotten such a Quantity that it was impossible to keep Account of it. In this fruitful Time God blessed *Joseph* with two Sons; the eldest of which he called (a) *Manasseh*, and the younger (b) *Ephraim*.

And now the seven Years of Plenty being expired, the seven Years of Scarcity commenced; and which was general, not only in *Egypt*, but in the neighbouring Countries. But in *Egypt*, by *Joseph's* Providence, they were furnished with Provision, which he sold out not only to the *Egyptians*, but to those also that came out of other Countries.

In the (c) second Year of the Famine, amongst those that came to *Egypt* to buy Food were *Joseph's* ten Brethren, who by their Father *Jacob's* Order came for that Purpose from *Canaan*, where the Famine raged more than in *Egypt*, because there were no Stores laid up there. Being come into *Egypt*, they appeared before *Joseph*, who had the intire Disposol of the Corn; and as soon as they were introduced, they (d) bowed their Heads to the Ground before him. *Joseph* no sooner set Eyes on them but he knew them; and having a Mind to terrify them (which was but a poor Revenge for what they had made him suffer) and try what Effect some little Severity or Threat would have, to bring them to a Sense of their unnatural Dealing with him, using an Interpreter to avoid Suspicion, he roughly asked them whence they came. They answered, from the Land of *Canaan* to buy Provisions. He replied,

(a) *Manasseh*. Which signifies *Forgetting*: For, said he, God hath made me forget all my Toil, and my Father's House.

(b) *Ephraim*. This signifies *Fruitful*: For, said he, God hath caused me to be fruitful in mine affliction.

(c) *Second*. See *Gen. xlv. 11*,

(d) *Bowed*. Here was a Completion of the first of *Joseph's* Dreams which he dreamed, prognosticating his future Greatness, which now began to be fulfilled.

they

they were Spies, and came to make a Discovery of the Nakedness of the Country. They assure him they came upon no such Design, but only to buy Corn; that they were no Enemies, nor had any Thoughts of doing Harm: (e) That they were all one Man's Sons, that had been twelve formerly, whereof the youngest was with their Father, the next to him dead. But *Joseph* repeating the Charge upon them, tells them they are Spies: To try them, he would put it on this Issue; "Ye say ye have a younger Brother; agree upon one of you to go and fetch him, and ye shall be kept in Prison the mean Time, that I may be satisfied whether what ye say be true; otherwise, as sure as (f) *Pharaoh* lives, I shall look upon you as Spies." Then putting them into safe Custody for three Days, in which Time they might consult what was best to be done, on the third Day he commands them to be brought before him, and turning to them with an Air of Tenderness, tells them that he feared God, and therefore would act justly by them; and being unwilling that their Families should suffer for their Faults, or that they should suffer if they were innocent, therefore (says he) do this to save your Lives: "If ye be true Men, let one of your Brethren be bound in Prison, and go ye, carry Corn to prevent the famishing of your Families: But be sure to bring your youngest Brother unto me; so shall you be justified for honest Men, and your Lives be preserved."

Not knowing how to help themselves, and not daring to expostulate with one so much their Superior, and in whose Power they were, they unanimously a-

(e) *That, &c.* By this they suggested the Improbability of their being Spies, being all Brethren, the Sons of one Man, since no Man in his right Wits would send so many, and all of his own Family, upon so dangerous and capital an Enterprize.

(f) *Pharaoh.* The Egyptians being Idolaters, and using to swear by the Life of their King, some think that *Joseph* ly-

ing among them, had learned some of their Corruptions; and this is the rather believed, because it is rendered *By the Life of Pharaoh*: From which Charge of Swearing Bishop *Sanderfon* defends *Joseph*, *Præf. c. 5. S. 7.* Some will have it a Prayer for his Life, &c. But in itself it looks more like a vehement Obtestation, than an Oath.

greed. But at the same Time their own Necessity put them in Mind of the sad Condition of their poor Brother *Joseph*, who, for ought they knew, might be dead, or under some miserable Circumstance of Life; reproaching one another, they cry'd, "Justly do we now
" suffer for our Cruelty to our Brother; to whom we
" refused Mercy, though he begged it in the Anguish
" of his Soul. Therefore God is just in sending this
" Distress upon us." Hereupon *Reuben*, that dissuaded them from murdering *Joseph*, and advised them to put him into the Pit, that he might find some Way of preserving him, "Ay, *says he*, did not I intreat you not
" to commit that Crime against our Brother? See,
" now his Blood is required of us.

Joseph, as has been said, spoke to them by an Interpreter, who must be supposed absent now, because he heard and understood their Discourse, they speaking freely to one another before him, because they thought he did not understand them: But their Words so affected him, to see them in this Distress (though but a sham one) that he was forced to withdraw for a while to give Vent to his Tears: After which returning, and by his Interpreter conversing with them, he took *Simeon*, and causing him to be bound in their Sight, he set the rest at Liberty; who having their Sacks by his Order filled with Corn, and Provision given them for their Journey, they loaded their Asses, and departed.

When they came to their Inn the first Night, one of them opening his Sack to give his Ass Provender, spied his Money in the Mouth of his Sack (for *Joseph* had ordered his Steward to put every Man's Money into his Sack again.) Being surprized at this, he tells the rest what had happened to him; who seeing the Money looked confusedly one on the other, and the Sense of their Guilt concerning *Joseph* haunting them, they looked upon this as an additional Judgment of God upon them.

Being

Being arrived in *Canaan*, they gave their Father an Account of their Journey, relating the Treatment they received from the Viceroy of *Egypt*; how he had suspected them to be Spies, of which they had no Way to clear themselves but by leaving *Simeon* bound in Prison as a Pledge till they should bring *Benjamin*, to shew that what they had told him of their Family was true. This News was very ungrateful to *Jacob*, which was much increased when, upon the opening of their Sacks, they found every Man's Money in his Sack; for they feared that when they should have cleared themselves of being Spies, this might afford new Matter of Accusation. Upon which the poor afflicted Father breaks into this Complaint, crying, “Ye
“ have deprived me of my Children: *Joseph* is dead,
“ and *Simeon* is lost to me; and now ye will take my
“ Darling *Benjamin* away too. These Things are hard
“ upon me.” *Reuben*, thinking to persuade his Father to consent to part with *Benjamin*, desired him to commit him to his Care, engaging to bring him safe to him again; “Which if I do not, *said he*, slay (g)
“ two of my Sons.”

This unnatural Pledge carried but little Weight in it with *Jacob*, for he was easily sensible how sad a Recompence it would be to him, for the Loss of his Son, to kill two of his Grandsons: So that this Proposal, instead of allaying, did but aggravate his Grief, and made him resolve not to trust *Benjamin* with them:
“ For, *said he*, his Brother *Joseph* (his only Brother
“ by the Mother) is dead, (for so he and they all
“ thought) and he is left alone; and if any Mischief
“ befall him by the Way, then will ye bring down my
“ Grey Hairs with Sorrow to the Grave.”

In these Sorts of Debates they spent their Time till Necessity put them in Mind of returning to *Egypt*:

(g) *Two*. *Reuben* at this Time had which went down afterwards with *Jacob* four Sons, as appears from *Gen. xlv. 9.* into *Egypt*.

For the Famine increasing every Day, and the Provision they had brought being near spent, *Jacob* order'd his Sons to repair to *Egypt* again, taking no Notice of the Obligation the Viceroy had laid upon them, not to see his Face again without their Brother *Benjamin*. His Sons knew it was in vain for them to go without him; and how to persuade their Father to part with him, was hitherto an insuperable Difficulty. *Reuben* had tried his Skill to no Purpose before; all his Rhetorick and Arguments proving ineffectual to move the Patriarch to a Compliance; therefore *Judah* accosts him in somewhat a rougher Manner, and in very short and downright Terms urges the Necessity of carrying *Benjamin* with them. “(b) It is in vain, says he, for us to go; for the Viceroy solemnly protested that we should see his Face no more, except we brought our Brother with us.” This put poor *Jacob* to a great Straight, and drew from him a fresh Complaint: “Why, says he, did ye deal so unkindly by me; as to tell him ye had another Brother? They in Excuse answered, “He examined us so strictly of our Family and Condition, we could not avoid it; for he inquired particularly whether our Father was yet alive; and whether we had another Brother: Besides, could we expect that he should oblige us to bring our Brother with us?” *Judah* observing his Father to begin to waver in his Resolution, reiterates the Necessity of their Return, and presses his Father to consent, saying, “Send the Child with me, and we will go, that we may live and not perish by Famine. I will be Surety for him, and at my Hand shalt thou require him: If I bring him not safe again, then let me bear the Blame for ever.”

(b) *It is, &c.* Our *English* and some *Latin* Versions, as likewise the *Septuagint*, render this very harshly, and make *Judah* very bluntly and irreverently tell his Father *they will not go* without *Benjamin*; which is very indecent from a Son

to a Parent. Wherefore *Junius* softens the Expression, *We cannot go* without our Brother, unless we violate our Promise, and hazard the Displeasure of the Viceroy.

At last Fondness submits to Necessity, which drew the good old Patriarch into a Compliance more than all their Reasons and Importunities. “ Since there is no
 “ Remedy, *said he*, take some of the best Fruits, and
 “ carry the Man a (i) Present, some Turpentine, some
 “ Dates, some Storax, Laudanum, &c. Take with
 “ you also (k) double Money, and the Money that was
 “ brought back in your Sacks, perhaps it was an
 “ Oversight, and take your Brother *Benjamin*; and
 “ Almighty God incline the Viceroy to be favourable
 “ to you, that he may send back your other Brother and
 “ *Benjamin*.” Then taking Leave of them, he said,
 “ If I be depriv’d of my Children, I am depriv’d.”
 Thus quietly submitting all to the Disposal of Providence, he dismiss’d them; who, having their Brother *Benjamin*, double Money, and a Present to appease the angry Governor with, go on chearfully, and hope to appear with some Credit and Assurance before him.

Being come into *Egypt*, they appeared before *Joseph*, who seeing them, and *Benjamin* in their Company, bad

(i) *Present*. The Versions have ill expressed the Present which *Jacob* sent to *Joseph*, *Gen. xlii. 11*. Carry down the Man a Present, a little Balm, and a little Honey, Spices, &c. For the Text evidently speaks of Fruit, and such Things as were taken from Trees; and the Balm did not grow in *Judea*, but on this Side *Jordan*, near *Engedi* and *Jericho*, and not on the other Side in the Country of *Gilead*, where *Jacob* was then, as several Historians relate. Besides, the Balm was unknown in *Judea* before the Days of *Solomon*, in which the Queen of *Sheba* brought it thither from *Arabia Felix*, as *Josephus* affirms.

It is evident that the Hebrew Word *Nicotb* signifies some particular Drug, if we compare *Gen. xxxvii. 25*. with this Text, *Gen. xxxiv. 11*. And since the *Storax* is very common in *Syria*, whence the *Arabians* transport it elsewhere, it is probable that *Aquila* had Reason to render this Term by that of *Storax*, as *Bechart* has proved at large. He proves also, that the Word *Seri* cannot signify Balm, but only *Resin* or *Turpentine*, as several have rendered it. And *J. Hi.*

Ursin has proved that the Hebrew Word *Lotb* signifies *Laudanum*.

The Versions likewise confound the Honey with the Dates, because the Hebrew expresses both by the same Name.

Some perhaps may wonder that such Things as this Present was made up of could be had in so great a Famine: But let them consider that this was but the second Year of the seven, and these Things not being used for common Food, there might some small Quantity of the old Stock remain.

(k) *Double Money*. It is strange that some should take this double Money to be ordered by *Jacob* to make Amends for the Money that they brought back in their Sacks, whereas the very next Words in the Text clear that, mentioning the Money found in their Sacks. This double Money then must be ordered by *Jacob* upon Consideration that as the Famine increased the Price of Provisions would likewise be advanced; and therefore he ordered them to take the more Money, that they might not be disappointed.

his Steward to bring them into the House, and provide for their Entertainment, for they should dine with him. The Steward obeyed, and conducted them in. This put them into a new Fright, not knowing the Honour that was intended them; and therefore conferring together, they concluded it was upon the Account of the Money they had found in their Sacks, and that they should be made Slaves upon that Pretence; to prevent which, as they thought, they immediately applied themselves to the Steward, telling him they had found that Money in their Sacks, which they had brought again, with more to buy what they wanted. The Steward bid them fear nothing; for it was their God, and the God of their Fathers, who had put that Treasure into their Sacks; for he had received their Money, and was satisfied; and finding them somewhat dejected, to comfort them he brought forth their Brother *Simeon* to them, and gave Order for Water to wash their Feet, and that Provender should be given to their Asses.

And now being informed that they were to dine with the Viceroy, they got their Present ready against he came; which he soon did, and they offered him their Present with the most submissive Prostration. *Joseph* saluted them in a friendly Manner, and asked them how their Father did, the old Man they had told him of, whether he was still alive? They answered him, “Thy Servant our Father is still alive “and well:” And they (*l*) bowed low. *Joseph* spoke to his Brethren in general, but his Eyes were chiefly employed in surveying his Brother *Benjamin*, who was most dear to him of any of them; therefore very familiarly addressing himself to them concerning him, he asked, “Is this your younger Brother, whom you “mentioned?” And not waiting for an Answer, he

(*l*) *Bowed.* In this Action of theirs, no Doubt *Joseph* could not but observe the Accomplishment of his first Dream,

Gen. xxxvii. 7. wherein their Sheaves made Obeisance to his,

thus

thus kindly salutes him : “ God be gracious to thee
 “ my Son.” *Joseph*’s Affection shewed itself in his
 Eyes, which forced him to withdraw, that he might
 not yet discover himself; therefore retiring hastily to
 his Chamber, he there gave his Passion Vent in a Flood
 of Tears ; which as soon as he had dried up, and wash-
 ed his Face, that it might not be observed he had wept,
 he returned very chearfully into the Room to them,
 giving Order for Dinner to be brought in. Immediate-
 ly the Tables are spread. *Joseph*, by reason of his Dig-
 nity, sat by himself; for his Brethren there was Provi-
 sion made by themselves; and for the *Egyptians*, who
 were to dine in his Company, by themselves, because the
Egyptians disdain’d to eat with such inferior People as
 Shepherds, for such the *Hebrews* were. The eleven
 Brethren being placed in their Seats according to the ex-
 act order of their Births, could not forbear admiring at
 the (m) Strangeness of the Thing. However, being
 kindly entertained (for *Joseph* sent to each of them
 their Mels from his Table, but to *Benjamin* he sent a
 Mels five Times as much as any of theirs) they drank
 freely, and were merry with him.

Things succeeding thus happily beyond the Expecta-
 tion of *Jacob*’s Sons, they might reasonably conclude
 all Dangers and Storms of Calamity over; but, alas!
 the sharpest Trial is yet to come: Their hard Hearts,
 which could not be moved at the Anguish of *Joseph*’s
 Soul, must be afflicted still more. And tho’ *Joseph* for
 the Sake of his Brother *Benjamin* longed to dis-
 cover himself, yet he delayed to do it for some time,
 till he had put them into another Fright, to take an
 innocent Revenge on them for their cruel Usage of
 him; which he put in Execution thus: He ordered his

(m) *Strangeness*. The Reason of the
 Brethren’s marvelling one at another
 not being expressed, leaves it uncertain
 whether they marvelled at the Manner
 and Order of the Entertainment, or
 whether, not being placed by themselves,

as some think, but by *Joseph*, or his
 Servants by his Appointment, they mar-
 velled how he came to understand the
 Order of their Ages, to dispose them so
 rightly in their due Ranks.

Steward to fill their Sacks with Corn, and to put the Money into every Man's Sack; but in the youngest's Sack to put the Silver Cup he used to drink out of. This done, the next Morning early they set homeward; but they were not gone far, when *Joseph*, calling his Steward, bad him pursue them, and charge them with stealing his Cup. He soon overtook them; and first reproaching them for their Ingratitude, he then demands the Cup. They knowing their Innocence, seemed not affected with the Charge, but, as an Argument of their Probity and just Dealing, they reminded him of their bringing back the Money which they found in their Sacks. But to put the Matter out of all Doubt, in Confidence of their Innocency, they offered to stand a Search under the severest Penalties; "With whomsoever of thy Servants, *say they*, it shall be found, let him die, and we also will be my Lord's(n) Bondmen." The Steward took them at their Word, but with this Mitigation, that only he on whom the Cup should be found should be his Servant, and the rest be blameless. Then every one unloaded his Beast, and as they opened the Sacks he searched them, beginning at the eldest, and so going on to the youngest, found the Cup in *Benjamin's* Sack. Here was a plain Conviction, and yet no body guilty: The poor Youth on whom it was taken was struck with Horror and Amazement; it was to no Purpose to offer at a Defence, for upon such Demonstration none would believe him: Besides, by mutual

(n) *Bondmen*. The Scripture sometimes gives the Name of Children not only to those that are in Childhood, but likewise to Persons who are simple and innocent, and whose Sincerity has not been corrupted by the Malice of the World, as in *Isa. xi. 25.* and in *1 John ii. 12. 14.* It likewise gives the Name of Son to those who are most in Esteem, as in *Gen. xliii. 39.* And the Name of Children to Slaves and Servants, as St. *Augustin* hath observed on these Words, *And we will be the Children of my Lord,*

Gen. xlv. 9. which the *Geneva* Version and ours have very well rendered, *And we also will be my Lord's Bondmen*, and likewise where the Original says, *Our Father thy Child is well*, *Gen. xliii. 28.* these two Versions have very well rendered it, *Thy Servant our Father is in good Health*. For the Quality of Children could neither agree to *Jacob* or his Sons upon that Occasion. The *Latins* did also use the Word *Puer* often in the same Sense; and it is manifestly so taken in some other Places of Scripture

Agreement

Agreement between them and the Steward, *Benjamin's* Life was forfeited, at least his Liberty. Their Grief and Despair shewed itself in their rending their Cloaths, and not knowing what to say to palliate or excuse the Fact, they silently load their Asses, and in a mournful Manner return to the City.

Joseph staid at home impatiently expecting their coming, who no sooner entered into his Presence, but they fell to the Ground in a most sorrowful Submission: And before they could offer the least Defence or Excuse for themselves, *Joseph* sternly accosts them, saying, “What is this ye have done? Could you imagine ye should pass undiscovered?” In the Midst of this great Consternation and Fear, *Judab* prostrating himself in a pitiful Manner, cries out, “We have nothing to say for ourselves: God hath found out our Sins, and we must remain Slaves with him in whose Sack the Cup was found. Not so, said *Joseph*, God forbid I should do such an Injustice: He only who stole the Cup shall be my Slave; but as for the rest of you, return home to your Father.”

Judab finding the Viceroy begin to melt, took the Freedom to approach a little nearer, and in a very moving Speech repeated the whole Case between them and their Father, in relation to their bringing *Benjamin* into *Egypt*, to take off the Suspicion of their being Spies; Then passionately describing the melancholy Condition of their Father for the Loss of his Son *Joseph*; the extream Fondness he had for his Son *Benjamin*; the Difficulty they had to prevail with their Father to trust his beloved *Benjamin* with them, so that himself was forced to become Security for the safe Return of his Brother; and that since his Father's Life was wrapt up in the Lad, if they should return without him, it would occasion his Death, and they should draw the Curse upon themselves of bringing their Father's grey Hairs with Sorrow to the Grave; concluded his Speech with this Petition, “Now therefore, I beseech my Lord, let me thy Ser-

I 3

“vant

“ want abide here a Slave instead of the Lad, and let
“ him go up with his Brethren ; for how shall I see
“ my Father without him ?” *Josepb* was so sensibly
touched with this moving Harangue of *Judah*’s, that
he could no longer act the majestick Part of Viceroy
and Judge ; and therefore causing all others to with-
draw, that he might with more affectionate Freedom
discover himself, breaking forth into a loud Weeping,
he cried to his Brethren, “ I am *Josepb*, doth my Fa-
“ ther yet live ?” The Name of *Josepb* rouzed the
Sense of their Guilt, to which the Dread of the Power
he had now to revenge himself on them did not a little
contribute ; so that in this terrible Confusion they were
not able to answer him.

Now struggling Nature appeared more plainly in *Jo-
seph*’s Eyes and Voice ; for observing the Disorder of
his Brethren, in a compassionate Accent he bids them
come near him, and assures them he was their very
Brother *Josepb*, whom they sold ; and tho’ he had
acted with the Austerity of a Viceroy, he still retained
the Tenderness of a Brother ; and to mitigate the Re-
membrance of their Cruelty towards him, he bids
them no longer afflict themselves with the Thoughts of
it, for it was all (o) God’s Doing, who permitted them
so to dispose of him for their Preservation : “ God, *saieth*
“ he, sent me hither before you, to preserve you a
“ Posterity in the Earth, and to save your Lives by a
“ great Deliverance. Ye ought therefore to be con-
“ vinced that it was not you that sent me hither, but
“ God, who, by the various Dispensations of his Pro-
“ vidence hath brought me to this Dignity and Power
“ here, that I may be an Instrument of preserving the
“ Family of the Faithful. For this End hath God made
“ me as a (p) Father to *Pharaoh* and his People, that by
“ my Counsel and Care I might preserve them ; there-
“ fore

(o) *God’s Doing*. Though God de-
tests Sin, yet he often turns the Wick-
edness of Man to serve his Glory : Of
which there are frequent Instances in

holy Scripture besides this.

(p) *Father*. Our Versions render this
absolutely ; but the *Latin* and the *Sep-
tuagint* more properly, as a Father ; that

GENESIS CHAP. XLV. 22
Joseph maketh himself known to his brethren.



GENESIS 45. Verse 14.
*And he fell upon his brother Benjamin's
neck, and wept, and Benjamin wept
upon his neck.*

“fore am I made Lord of the King’s House, and chief
 “Ruler over all the Land of *Egypt*.” Then he pro-
 poses the fetching of his Father, with the whole Fam-
 ily of *Israel*, from *Canaan* to *Egypt*; bidding them de-
 liver this Message to him, “God hath made me Lord of
 “all *Egypt*, therefore defer not coming; for I will pro-
 “vide (q) *Goshen* for the Place of thy Habitation, and
 “there will I nourish thee and thy Family, lest they
 “come to want.” And that they might not (r) doubt
 that he was indeed their Brother *Joseph*, he told them,
 “Your Eyes see, and the Eyes of my Brother *Benjamin*,
 “(whom my Father will especially regard) that it is I
 “myself that speak to you. And to comfort my Fa-
 “ther, tell him of my Glory here, and all that you
 “have seen; and make haste and conduct him hither.”
 Then taking *Benjamin* in his Arms, they wept for Joy;
 and, as a Seal of Pardon for all Offences, he tenderly
 embraced and kissed them severally, and wept over them.
Joseph’s kind Carriage and Reconciliation having dis-
 pelled their Fears and Apprehensions of the severe Re-
 sentment they might justly have expected from him,
 they took Heart, and conversed familiarly with him.

The Report of the Arrival of *Joseph*’s Brethren soon
 spread in *Pharaoh*’s Court, which, for the great Respect
 all had to *Joseph*, was very agreeable to the King and all
 about him; who immediately orders *Joseph* to send his
 Brethren to conduct his Father, and all that belonged to
 him, into *Egypt*, where he should share of the best
 during the Famine, of which there were five Years to
 come. *Joseph* gladly obeys, and accordingly provides
 Carriages and Food for their Journey. But for a Present

is, Governor, Counsellor, or Moderator; for so *Joseph* by his Wisdom had all the Kingdom of *Egypt*, and Family of *Pharaoh*, committed to his Care, and therefore might justly be called Father of the Kingdom under the King. Thus *Haman* is, in *Esth.* xiii. 6. called a second Father to *Artaxerxes*; which was reckoned the first Title of Honour and Dignity in the Courts of *Tyre*, *Egypt*, and *Persia*.

(q) *Goshen*. This was the fruitfulest

Part of all *Egypt*, especially for Pastu-
 rage; and therefore the most commodi-
 ous for them, who were brought up Shep-
 herds, and the shortest Journey for him
 to make, as being nearest *Canaan*.

(r) *Doubt*. *Joseph* having before spoken
 to them by an Interpreter, he bids them
 observe that now he spoke to them in the
Hebrew Tongue, they might the better be
 assured that it was he their Brother that
 had hitherto conversed with them.

to his Father, he sent ten Asses laden with the choicest Dainties *Egypt* afforded, and ten She-Asses laden with Corn and Provisions for him by the Way. And the more to chear his Brethren, and confirm his Love to them, he gave to each of them Changes of Raiment; but to distinguish *Benjamin* from the rest, he gave him three hundred Pieces of Silver, and five Changes or Suits of Cloaths: And knowing their quarrelsome Disposition, and fearing they should enter into some Debate who was most in Fault for the Injury done to him, he lays a strict Charge upon them, not to fall out by the Way.

Joseph having dismissed his Brethren, they make the best of their Way to *Canaan*, where they were joyfully received by their good old Father, especially upon the Return of his two Sons, *Simeon* and *Benjamin*, whom he scarce expected to see again. But when they acquainted him with *Joseph's* being alive, and the Grandeur he lived in, his former Grief revived, and in his Judgment distrusting the extravagant Account they gave, he had like to have died: But when he saw the Carriages with the Presents and Provisions *Joseph* had sent for him, his fainting Spirits, like an Oil-spent Lamp opportunely supplied, revived, and in an Exstasy of Joy he cried out, "This is beyond my Expectation: My Son *Joseph* yet alive!" "I will go and see him before I die." Accordingly he took his Journey with all that he had; and stopping at (*f*) *Beersheba*, he offered Sacrifice to the God of his Father *Isaac*. Here it was God spake to *Israel* in the Visions of the Night, bidding him fear not to go down into (*t*) *Egypt*, for he would there make of him a great Nation; that he would go with him, and surely (*u*) bring him

(*f*) *Beersheba*. Here it was, where the Lord appeared to his Father *Isaac*, and blessed him, and where his Father built an Altar, and worshipped the Lord, *Gen.* xxvi. 23, 24, 25. But by *Jacob's* offering Sacrifice here, it may reasonably be supposed that so religious a Man as he was, not only gave God Thanks for the Preservation of his Son *Joseph*, and safe Return of his other Sons, but implored

the divine Protection and Blessing upon him and his in the Journey he had now undertaken.

(*t*) *Egypt*. Though God had promised the Land of *Canaan* to *Israel's* Posterity, yet he persuades him to go into *Egypt* (tho' a Country where his Ancestors had been ill treated) for he would protect him.

(*u*) *Bring, &c.* That is, not that he should live to come out of *Egypt*, but that his

him thence again, and that his beloved *Joseph* should there (w) close his Eyes. *Jacob* encouraged by this Divine Promise left *Beersheba*, and chearfully pursues his Journey towards *Egypt*; his Sons carrying with them their Little-ones and their Wives in the Waggon which *Pharaoh* had sent to convey them. They took also with them their Cattle, and their Goods, which they had gotten in *Canaan*, and came into *Egypt*, *Jacob*, his Sons and his Sons Sons, his (x) Daughters and his Sons Daughters, making in all (y) seventy Persons.

his Body should be carried from thence to be buried in the Sepulchre of his Ancestors, and that his Posterity should possess the Promised Land, from which he was departed. For as to *Israel's* dying in *Egypt*, it's plain, that God at the Time of this Vision told him he should die there, *Gen. xvi. 4.* for there *Joseph* is promised to close his Eyes.

(w) *Close*. From hence *Jacob* might justly infer that he should die a natural Death, and that his Son *Joseph* should be with him to the last Moment of his Life; which was a great Comfort to the fond old Patriarch.

(x) *Daughters*. This will admit of a two-fold Meaning: First, As it was a general Way of speaking, such as *Sarah* used when she said, *Who should have said to Abraham that Sarah should have given Suck to Children?* *Gen. xxi. 7.* whereas she never gave Suck but to one Child, *Isaac*. Secondly, Tho' *Jacob* strictly had but one Daughter, which was *Dinah*, yet here he may be understood to speak of his Daughters-in-Law.

(y) The Names of *Jacob's* Family, which he brought with him into *Egypt*, are particularly expressed, *Gen. xvi. 8, to 25.* And both here and *Deut. x. 22.* are computed to be in the whole Number threescore and ten Persons. But because there is an apparent Difference between the Account here, and that which is given by *St. Stephen, Acts vii. 14.* the one reckoning seventy, the other making it seventy five, it may not be unpleasant to reconcile these two different Accounts from the Opinion of a certain Learned Man. This Difficulty, says he, will be small, if we say, that the Places are not parallel: For *Moses* makes a Catalogue, in which, together with *Jacob*, his own Offspring only, they

that came of his Loins, are comprehended, his Sons Wives being expressly excepted, v. 26. For which Reason not only they who actually went into *Egypt* with him, but *Joseph* also, with his two Sons *Ephraim* and *Menasseh*, although they were in *Egypt* before, are contained in the Number Seventy; because they having sprung from *Jacob's* Loins, and taking their Original from the Land of *Canaan*, did live as Strangers in the Land of *Egypt*, and therefore were justly to be reckoned as if they had entered *Egypt* with *Jacob*. A special Reason there is also, why *Hexron* and *Hamul*, the two Grandsons of *Judab* by *Pharez*, are put into that Number, tho' they were born afterwards in *Egypt*, that they might supply the Place of *Judab's* two Sons, *Er* and *Onan*, who were dead before. But *St. Stephen* in his Oration doth not set forth *Jacob's* Genealogy; but declares who they were that *Joseph* called out of the Land of *Canaan* into *Egypt*: For he called more than sprung from *Jacob's* Loins. There, in the first Place, are to be shut out *Judab's* two Grandsons *Hexron* and *Hamul*, and in the next Place *Joseph* and his two Sons: *Judab's* two Grandsons he could not call, because they were not yet born: Himself and his Sons he could not call, because they were in *Egypt* already. Those five therefore, and then *Jacob*, whom *St. Stephen* mentions by himself, being set aside, there remain of *Moses's* Number Seventy but Sixty four, viz. the eleven Brethren, one Sister, *Dinah*, and two and fifty Children of the Brethren; to which add the eleven Wives of the eleven Brethren, whom *Joseph* must needs call together with their Husbands, and which belonged to the Kindred, you have all his Kindred in threescore and fifteen Souls.

Jacob

Jacob being arrived on the Borders of *Egypt*, dispatches his Son *Judab* before him, to receive Directions for going to *Goshen*; who soon returns to his Father, and conducts him thither; where *Joseph* with a Train becoming his high Station meets him, and with infinite Satisfaction congratulates his happy Arrival in a Place where he had Power to make the rest of his Life easy and comfortable. Here were the highest Ecstasies of Filial Duty and Parental Affection expressed: Tears of Joy flowed from both Sides; and whilst *Joseph* was contemplating the Divine Goodness that had restored him once more to the Sight of his aged Father, the pious Patriarch thinking his Joy on Earth compleat, desired to live no longer: “Now, says he, let me die, since I have seen thy Face.

After these mutual Indearments were somewhat over, *Joseph* proposes to his Father and Brethren that he would go and acquaint the King with their Arrival; which he was in Gratitude obliged to do, since the King had sent for them, instructing them at the same Time, that he would acquaint him with their Manner of Life, which was in breeding and nourishing Cattle, that if he should inquire of them what Occupation they were bred to, they should answer accordingly; by which they would secure the Land of *Goshen* for their Use, where they might live and take Care of their Flocks and Herds by themselves; for the *Egyptians* did so abominate Shepherds, that they would never suffer them to live promiscuously amongst them.

Then *Joseph* taking five of the most graceful Persons of his Brethren, went and acquainted *Pharaoh* that his Father and Family were arrived in *Goshen*, and presented the five he had brought with him to the King, who treated them respectfully for *Joseph*'s Sake; and demanding what they were bred to, they, according to their Instructions answer'd, that they were Shepherds, and humbly begged Leave to settle in *Goshen*. The King turning to *Joseph* told him, “The whole

“ whole Land is at thy Disposal, place them in the
 “ best Part of it, in *Goshen*, if they like that best ; and
 “ if there be any among them of extraordinary Skill
 “ in their Way, let them have the Care and Manage-
 “ ment of my Cattle.”

Joseph's Project thus happily succeeding, he introduces his Father to the King, whom *Jacob* reverently salutes. The King graciously condescending to talk with him, inquires his Age ; who tells him he was an hundred and thirty Years old, tho' his Ancestors had lived to a greater Age. Then taking Leave of *Pharaoh*, *Joseph* placed his Father and his Brethren in *Rameses*, a City afterwards of *Goshen*, which was the most fertile Part of *Egypt*, where he nourished them, and provided for them according to their Families, with that Care and Tenderneſs, as if they had been his Children.

Good old *Israel* and his Family being thus happily disposed, *Joseph* returns to his Charge. And now the Famine increaſing, People from all Parts of *Egypt* and *Canaan* repair to *Joseph*, who furnished them with Proviſions as long as their Money held out ; by which Means he had collected all the Money in the Land, and brought it into the King's Exchequer: And when their Money failed, they brought their Cattle, and he gave them Bread in Exchange for them. Thus they went on till the (2) ſixth Year, and then the Famine preſſed them ſo hard, that they were forced to lay their Condition before him, telling him that their Money was ſpent, and he having got their Cattle already, they had now nothing left to offer him but their Bodies and Lands, which they beſought him in Pity to accept, or elſe they muſt periſh. *Joseph* took them at their Word, and in the King's Name, and for his Uſe, bought all the Land of *Egypt*, except the Land of the Priests, who having an Allowance from the King, were not compelled to part with

(2) *Sixth*. This generally is tranſlated the ſecond Year ; but it muſt not be underſtood to be the ſecond Year of the ſeven Years of Famine, but the ſe-

cond from the Time that their Money failed, which was indeed the ſixth of the ſeven; *Gen.* xlviii. v. 18.

their Possessions : But the rest of the *Egyptians* sold their Estates ; and thus the Land became intirely the King's. Then *Joseph* repeating the Condition of the Bargain, tells them : “ Behold, I have this Day bought
 “ both you and your Land for *Pharaoh* : Now here is
 “ Seed for you, and ye shall (a) sow the Land. But
 “ upon these Terms shall ye hold your Land : Ye shall
 “ every Year give the fifth Part of your Increase to
 “ *Pharaoh*, and the other four Parts shall be your own
 “ for Seed, and for Food for yourselves and Families.”

Thus *Joseph* settled it a standing Law all over *Egypt*, that *Pharaoh* should have the fifth Part of the yearly Increase of the Lands, except the Lands of the Priests. As for the common People, *Joseph* (b) removed them from the Places of their constant Abode to a greater Distance, whereby they in Time knew not where to claim. Thus the *Egyptians* saved their Lives at the Loss of their Estates and Liberties, and of Freemen became Bondmen ; in which Condition they yet rejoiced, and gratefully acknowledged *Joseph*'s Care, calling him their Preserver : And to shew how willingly they submitted to these Terms, which the Sons of Liberty and Property would inveigh against as insupportable, to assure their Prince, notwithstanding this, of their Duty and Loyalty, they unanimously cry out to *Joseph*, “ Let
 “ us find Favour in thy Sight [that those Conditions
 “ may be ratified] and we will be the King's Servants.”

The seven Years of Famine were succeeded by plentiful and seasonable Years, the Earth resuming its former Fertility, and the whole Land abounding in all the usual Productions of Nature. Twelve of these Years of Plenty *Jacob* lived to see ; at the End of which Nature's Lamp grew dim, and near extinguish'd in him :

(a) *Sow*. This being the last Year of the seven barren Years, they might sow in Hopes of Plenty again.

(b) *Removed*. This *Joseph* probably did, with Intent, that by so displacing and unsettling them from their ancient Seats and Demesnes, and shifting them to

and fix one upon another's Land, but leaving none upon their own, he might the better confirm *Pharaoh*'s Title to the Whole. Besides, this changing of Habitations shewed they had nothing of their own, but received all of the King's Bounty.

His

His decayed Spirits warn him of approaching Fate; and each drooping Faculty beats an Alarm to Death. He therefore sends to his Son *Joseph*, and obliges him by an Oath to bury him in the Sepulchre of his Fathers, which *Joseph* swears to do: Upon this *Jacob* bowed himself to God, who, besides all his other Mercies, had given him a fresh Assurance by *Joseph*'s Promise and Oath, that he should be carried out of *Egypt* into the Promised Land.

Joseph leaving his Father intirely satisfied in the Assurance he had given him, returns home; but is soon recalled by the sad Message of his Sicknefs: Whereupon he took his two Sons *Manasseh* and *Ephraim*, and went to visit him. The feeble Patriarch summoneth all his Spirits, and exerts them so far as to sit up in his Bed to receive his favourite Son. And when *Joseph* came near him, he (c) recounted to him the Promise which God had made to him of the Land of *Canaan*: “God Almighty, “*said he*, appeared to me at *Luz* in the Land of *Canaan*, “and blessed me, and said unto me, Behold I will make “thee fruitful, and multiply thee, and will make of thee “a Multitude of People, and will give this Land to thy “Seed for an everlasting Possession.” Then taking *Joseph*'s two Sons into a peculiar Participation of this Promise, he adopted them as his own immediate Offspring; as for *Reuben* and *Simeon*, says he, they shall be mine, (so as to become each of them Head of a distinct Tribe in *Israel*, and to enjoy the Privilege of Primogeniture in Right of their Father *Joseph*, to whom the Birth-right was transferred from *Reuben*, because of his incestuous Transgression against his Father :) But as for the Issue thou shalt beget after them, they shall be thine, and shall be called by the Name of their Brethren in their Inheritance. And going on, he gave *Joseph* a short Account of the Death and Burial of *Rachel* his Mother.

(c) *Recounted*. Perhaps *Joseph* might not know of this before, he having been separated from his Father's Family when he was but a Boy.

All this while that *Jacob* was talking with *Joseph* concerning himself and his Sons, he had not taken Notice that *Joseph's* Sons were with him, but spoke of them as if they had been absent; but turning to *Joseph*, and seeing somebody with him, though he could not well discern who they were, (for his Eyes being dim with Age, and the Children standing between their Father's Knees, he could not distinguish them) he asked, Who are these? *Joseph* as piously as directly answers, They are my Sons, whom God hath given me in this Place. Then *Jacob* bids him bring them near him that he might bless them: And kissing and embracing them said to *Joseph*, in a Transport of Joy, "I was out of
 " Hopes of ever seeing thy Face again, and now God
 " hath doubled that Blessing; for he hath suffered me
 " to live to see thee and thy Children.

Joseph placing the Children according to the Order of their Birth, had set *Manasseh* so as to receive the Blessing of his Father's Right-Hand, and *Ephraim* that of his Left, guiding his Hand at the same Time: But *Israel* stretching out his Right-Hand laid it upon the Head of *Ephraim*, who was the younger, and his Left upon *Manasseh's* Head; and he blessed *Joseph* in blessing his Children, saying, "God, before whom my Fathers *Abra-*
 " *ham* and *Isaac* did walk, the God which fed me all my
 " Life-time to this Day, and the (d) Angel which re-
 " deemed me from all Evils, bless the Lads: And let my
 " (e) Name be named on them, and the Name of my Fa-
 " thers; and let them grow into a Multitude in the
 " Midst of the Earth." *Joseph* was uneasy that his Father laid his Right-Hand (which carried with it the Preference) on the Head of the youngest; and supposing it had been done through Inadvertency, he held up his Father's Hand to remove it from *Ephraim's* to *Manasseh's* Head, saying, "Not so, my Father; for this
 " is the First-born, therefore put thy Right-Hand up-

(d) *Angel*. That is, Christ, who is called the Angel or Messenger of the Covenant, *Mal.* iii. 1.

(e) *Name*. That is, let them be reckoned into our Family, equally with the rest of my Sons,

GENESIS CHAP. XLVIII.
Jacob bleſſes Ephraim and Manasse.

23



GENESIS 48. Verse 20.

*And he bleſſed them that day, ſaying, I
will ſhall Iſrael bleſs, ſaying, God make thee
as Ephraim, & as Manasse, and he ſet etc.*

“ on his Head. But *Israel*, actuated by divine Direction, refused, saying, “ I know it, my Son, I know it: He also shall become a People, and shall be great; but truly his younger Brother shall be greater than he, and his Posterity shall become a Multitude.” Then adding to his former Blessing, he said, “ (f) In thee shall *Israel* bless, saying, God make thee as *Ephraim*, and as *Manasseh* ;” still setting *Ephraim* before *Manasseh*. Then finding himself grow weaker, he said to *Joseph*, “ I am now near my End; but though I leave you, God shall be with you, and bring you again into the Land of your Fathers: And as for thee, my dear *Joseph*, as a distinguishing Mark of my Love, I have given thee one (g) Portion above thy Brethren, which I took out of the Hand of the *Amorite* with my Bow and with my Sword.”

The Conversation hitherto was private, between *Jacob* and *Joseph* only: But finding his End very near, he called for all his Sons together, that while he had Strength to deliver his Mind, he might take his Farewel of them; and not only distribute his Blessings among them, but foretel what should befall them and their Posterity in After-times. Then directing his Speech to them severally, he begins thus to the Eldest:

(f) *In thee, &c.* That is, when any of the People of *Israel* shall bless their Children, they shall say, *Be thou multiplied as Ephraim and Manasseh are multiplied.* From hence it was the Custom in *Israel*, that Children should be brought to Men eminent for Piety, that they might bless them, and pray over them: Thus they brought little Children to *Jesus*. But when a Blessing was given by Imposition of Hands, if it was to a Son, he that blessed, said, *God make thee as Ephraim and Manasseh*; if it was to a Daughter, *God make thee as Sarah and Rebecca.*

(g) *Portion.* Since *Jacob* was so peaceable a Man, that he never, as we read of, engag'd in any martial Enterprize, it may be inquired, How and when he took this Portion of Land, which he here gave to *Joseph*, from the *Amorite* with

his Sword and Bow, or by Force of Arms? Some refer it to that Act of *Simeon* and *Levi*, in destroying the Inhabitants of *Shechem*, *Gen.* xxxiv. But that cannot be: For, first, *Jacob* disavowed that Act, and blamed them for it both then and now, *Gen.* xlv. 5, 6, 7. Secondly, Those People of *Shechem*, whom they slew, were not *Amorites*, but *Hivites*, descended from *Hivi*, the sixth Son of *Canaan*, *Gen.* x. 17. whereas the *Amorites* came from the fourth Son of *Canaan*, v. 16. Others take these Words of *Jacob* to be spoken in a prophetick Sense; foretelling what he in his Posterity should do: And through Assurance of Faith looking upon it as done, undertook to dispose of a double Portion (appendant to the Birth-right of *Joseph*, on whom he had conferred the Birth-right) to be possessed by his Posterity.

Reuben,

Reuben, thou art my First-born, the Prime of my Strength, and by Right of Primogeniture wast born to many Privileges and Prerogatives, in Superiority over thy Brethren, and in Power from the double Inheritance annex'd in Course to the Birthright: But these thou hast forfeited by defiling thy Father's (b) Bed.

(i) *Simeon* in course is next; but he is join'd with *Levi*, for that wicked Combination between them, in the Massacre of *Hamor* and his People. Of these therefore *Jacob* says, that they were Brethren in Iniquity: Instruments of Cruelty were in their Habitations: O my Soul come not into their Secrets; let not my Honour be united to their Assemblies; for in their Anger they slew a (k) Man, and in their cruel Rage they (l) digged down a Wall: Cursed be their Anger, for it was fierce; and their Wrath, for it was cruel. Thus did *Jacob* set forth their Offence in very aggravating Circumstances, to which he pronounces a Sentence proportionate, I will (m) divide them in *Jacob*, and scatter them in *Israel*.

Jacob, having treated his Three eldest Sons with some Severity, softens his Stile, when he comes to (n) *Judab*; whose

(b) *Bed*. When *Jacob* heard that *Reuben* had lain with *Bitbab*, his concubinary Wife, *Gen.* xxxv. 22. the Text says that he took no farther Notice of it then; but now at his Death he reproaches him severely with it, and gives it as the Reason for which he deprived him of the Privileges of Primogeniture.

(i) *Simeon*. *Reuben* having forfeited his Right of Primogeniture, it might be expected, that it should have devolved upon *Simeon*, who was next: But for his Cruelty to *Joseph*, and the Idolatry of his Tribe in worshipping *Baal-peor*, *Numb.* xxv. the Priesthood, which was the nobler Dignity of the Primogeniture, was transferred to *Levi*, the third Son; and the Kingdom, the other Part of the Primogeniture, to *Judab*.

(k) *Man*. This is by the Figure *Synecdoche* put for all the Inhabitants of *Schem*.

(l) *Digged, &c.* Meaning the Destroying and Spoiling the City.

(m) *Divide*. This dividing may be applied to *Simeon*, whose Tribe had not a distinct Lot assigned them in *Canaan*, as the other Tribes had; but they were thrust within the Lot of *Judab*, *Josh.* xix. 1. until in the Time of *Hezekiab* King of *Judab*, a Party of them smote the Remainder of *Amalek*, and seating themselves in their Possessions, *1 Chron.* iv. 24. were thereby divided from the rest of their own Tribe. As for the Tribe of *Levi*, it was scattered through all the Tribes, having no peculiar Lot or Share of the Land as the other Tribes had.

(n) *Judab*. His Mother *Leab*, *Gen.* xxix. 35. at his Birth gave him that Name, in Gratitude and Thankfulness to God. But now his Father calls him so for another Reason, alluding to the Praise his Brethren should give him; and that for many Reasons; viz. 1. The Tribe of *Judab* was the First that enter'd the *Red-sea* after *Moses*. 2. After the Death of *Joshua*, the Tribe of *Judab* was pitch'd upon to be

whose Name signifying Praise, it led him to a high Encomium of him. *Judab* (said he) thou art he whom thy Brethren shall praise for thy Strength and Courage. Thou shalt put thy Enemies to Flight; thou shalt pursue them, lay hold of them, and destroy them: thy Father's Children shall (o) bow down before thee. And then wrapped up in the Contemplation of *Judab's* Strength and Glory, he breaks forth into these elegant Allegories; *Judab* is like a (p) Lion's Whelp. From the Prey my Son thou art gone up. He stooped down, he couched as a Lion, and as an old Lion, who shall dare to rouse him? Then describing the Duration of his Government; The Scepter (said he) shall not depart from *Judab*, nor a Law-giver be wanting of his Issue, till the *Messiah* come; and unto him shall the gathering of the People be. Then pursuing his Allegories, to set forth the Prosperity and Plenty of *Judab's* Tribe, and the abundant Fruitfulness of its Soil, he added, Binding his Fole unto the Vine, and his Ass's Colt unto the choice Vine, he washed his Garments in Wine, and his Cloaths in the Blood of Grapes: Signifying that Wine should with them be as plentiful as Water.

Jacob keeping still in *Leah's* Line passes by *Issachar* and takes *Zebulun*; whose Name signifying Dwelling, he only says of him, that he shall dwell at the Haven

be Commander in Chief of all the other Tribes, in their Wars, *Judg.* i. 3. From this Tribe sprang the mighty and powerful King *David*, his Son King *Solomon*, and several other Kings till the *Babylonish* Captivity. 4. This Tribe waged War against the *Ishmaelites*, *Idumeans*, *Moabites*, *Arabians*, and other neighbouring Nations. 5. From this Tribe descended *Zorobabel*, that commanded the People in their Return from *Babylon*. 6. And lastly, from this Tribe sprang Christ.

(o) *Bow down*. By this, tho' the Birth-right was transferred from *Reuben* to *Joseph*, 1 *Chron.* v. 1. with respect to the

double Portion: Yet that Part of the Pre-eminence of Primogeniture, which concerned Authority, or Government over the rest, is plainly conferred on *Judab*; and so it is explained here, 1 *Chron.* v. 2. For *Judab* prevailed above his Brethren, and of him came the chief Ruler, tho' the Birth right was *Joseph's*, with respect to the Inheritance.

(p) *Lion's Whelp*. Here are gradually described by the Lion's Age, the Three Degrees of the State of this Tribe of *Judab*. The First, its Infancy under *Joshua*, The Second, its virile State under *David*. The Third, its confirmed State under *Solomon*.

of the Sea; and that he shall be an Haven for Ships, and his Border shall be unto (q) *Zidon*.

Coming next to *Iffachar*, he compares him to a strong Ass couching down between two Burdens; seated in a pleasant and fertile Country; but being naturally slothful and pusillanimous, loved an inglorious Ease more than active Liberty and Bravery.

The good old Patriarch having gone thro' with *Leab's* Offspring, he takes the Handmaids Sons next, beginning with *Dan* Son of *Bilhab*, *Rachel's* Handmaid. *Dan* signifying Judging, he said, *Dan* shall (r) judge his People, as one of the Tribes of *Israel*; that is, tho' it was smaller, yet it should bear as much Authority as another. That it should be like a (s) Snake on the Way, or an Adder in the Path, which bites the Horses Heels, and makes them throw their Riders. Here *Jacob* cried out, (t) I have waited for thy Salvation, O Lord.

When he spake of *Gad*, alluding also to his Name, he said, A Troop shall overcome him: But he shall overcome at last. By which he is thought to have referred to what was afterwards performed by *Jephthah*, who was of this (u) Tribe.

Of happy *Asher* he foretels, his Bread shall be rich, and Kings should reckon it a Dainty; which denoted the exuberant Richness of the Soil.

(q) *Zidon*. Accordingly this Lot came forth, *Josb. xix. 11*.

(r) *Judge*. This was fulfilled in *Samson*, yet was no more than *Iffachar* did by *Tola*, *Jdg. x. 1*. But it is supposed, the Reason why this was said of *Dan*, was to shew that the Sons of the Handmaids (of which *Dan* is the first named) tho' as born of Bond-women, they were in that Respect inferior to the rest of their Brethren, should notwithstanding obtain some Share in the Government.

(s) *Snake*. This seems to intimate that the *Danites* should prevail more by Policy and Stratagem, than by open Force: Which *Samson's* Dealing with the *Philistines*, *Judg. Cb. xiv. and xv.* and the

Danites taking *Laiſh*, *Cb. xviii.* confirms.

(t) *I have*. Modern Interpreters are very ridiculously fanciful in the Application of this Text, distorting it to the most extravagant and contrary Meanings. There being no Context to make it out, it looks more like a recommendatory Ejaculation on the Death bed. But if we suppose something more than ordinary impress'd the Patriarch's Spirit at this Time, might he not have some Sense or Foresight of the Mischief the *Danites* afterwards brought upon themselves, when having rifled *Micah's* House, and robbed him of his Gods, they fell into open Idolatry? *Judg. xviii.*

(u) *Tribe*. *Judg. xi.*

(w) *Naphtali*

(w) *Naphtali* (says he) shall be like a Tree having Grafts, shooting out pleasant Branches in its Generation.

And now he comes to his beloved *Joseph*, on whom he expatiates very largely, thinking he cannot say enough of him. *Joseph* (says he) is like a fruitful Bough of a Tree planted near a Spring, whose (x) Branches run over the Wall: And having thus set forth his future Greatness in his Posterity, he looks back and recollects his past Troubles. The (y) Archers (said he) have sorely

(w) *Naphtali*. The Versions do generally confound the Animals that the Scripture speaks of, or transform them into other Things, and sometimes Trees or Plants into Animals. Thus here in *Gen.* xlix. 21. they make *Jacob*, prophesying of the Tribe of *Naphtali*, say, *Naphtali is a Hind let loose, he giveth goodly Words*. Interpreters differ in nothing so much as this, even those that are for it, confounding their own Opinion; for they would seem to justify it by applying to *Barak*, and cite the Song upon the Victory over *Sisera* in Defence of it, which is very wide from the Purpose, that Song being composed by the Prophetess *Deborah*. Besides, as to the Gift of Eloquence, which they suppose given to this Tribe, we do not find it any where recorded, that *Naphtali* or his Posterity have been more eloquent than the other Tribes, nor that there was ever any School or famous City, or any Prophet of that Tribe; not to mention, that the *Galileans*, whose Country was made a Part of that Tribe, were so clownish and unpolished, that those of *Jerusalem* could not endure their *Gibberish*. There are many Fables produced to justify this Version: But since neither *Moses*, nor any of the Prophets have spoken of this, it tells of itself; which made the learned *Bochart* translate the Words of the Original thus, *Naphtali shall be like a Tree having Grafts shooting out pleasant Branches*. This seems to be most rational and natural, not only from the Words, but from the Sense; if we consider, that *Jacob* compares this Tribe to a Tree, as he does that of *Joseph* in the following Verse; and as good Men are often compared to fine Trees, *Psf.* i. 3, and xlii. 12. either because of their Fruitfulness, (*Naphtali* having brought but Four Children to

Egypt, *Gen.* xlii. 24. which in less than 215 Years produced more than Fifty Thousand, *Num.* i. 42.) or upon the Account of the Fruitfulness of the Country which fell to their Lot, which *Moses* and *Josephus* represent as the richest of all *Judea*. And it is thus that the *Septuagint*, the *Chaldee Paraphrase*, and the *Arabick Version* which *Bochart* consulted in *Sweden*, do translate the Words, without following the Pointing of the *Masorets*; which has often corrupted the Meaning of the Text, and has given Occasion to modern Interpreters to translate this Verse after a Manner which makes the second Part of this Oracle to have no Relation to the first, and supposes the Hinds were let loose after they were taken, contrary to the Custom of Hunters.

(x) *Branches*. By this rhetorical Amplification *Jacob* sets forth the Strength of *Joseph's* Family, and the large Extent of his twofold Tribe, *Ephraim* and *Manasseh*, which at the first Numbering of the Tribes yielded of Men able to go forth to War Threescore and twelve thousand and seven hundred Men, (*Num.* i.) And at the second Numbering, Four-score and five thousand and two hundred (*Num.* xxvi.) far exceeding any other Tribe.

(y) *Archers*. Amongst these Archers, his Brethren may undoubtedly claim the first Place: For they are expressly said to have hated him, *Gen.* xxxvii. 4. and to have increased their Hatred to him, *v.* 5. 8. to have conspired his Death, *v.* 18. and afterwards to have sold him, *v.* 28. Next to them his lewd Mistress, and, by her Means, his jealous Master *Potiphar* may be reckoned among these Archers that sorely grieved him.

grieved him, and shot at him and hated him : But his Bow abode strong, and his Hands and Arms were made strong by the Hands of the mighty God of *Jacob* : From thence is the Shepherd, the (z) Stone of *Israel* : To which thou wast advanced by the God of thy Father, who shall help thee, and by the Almighty, who shall bless thee with the (a) Blessings of Heaven above, Blessings of the Deep that lieth under, Blessings of the Breasts and of the Womb. Then adding, the Blessings of thy Father have prevailed above the Blessings of my Progenitors, unto the utmost Bounds of the (b) everlasting Hills : And then, to centre them all in *Joseph*, he says, They shall be on the Head of *Joseph*, and on the Crown of him that was separated from his Brethren.

Jacob concludes with *Benjamin* his youngest Son, of whom he said, *Benjamin* shall be ravenous as a Wolf : In the Morning he shall devour the Prey, and at Night he shall divide the Spoil. In which Words he as aptly as briefly foretels the fierce and cruel Nature of that Tribe, exemplified, amongst other Instances, in that of the (c) *Levite's* Concubine.

The good old Patriarch, having deliverd himself thus to his Sons, gives them his Blessing, not according to his own natural Affection or Inclination, but according to the divine Direction then given him ; and

(z) *Stone*. So the last *English* Translation has it, making the Shepherd and Stone synonymous. That of 1610. reads it, of whom was the Feeder appointed by the Stone of *Israel* ; taking the Stone to be Christ, and the Shepherd or Feeder appointed by him to be *Joseph*. But *Tremellius* and *Junius* make *Joseph* to be both the Shepherd and the Stone, viz. of Refuge to *Israel*. There is an *Ellipsis*, or Defect in the Sentence ; which Interpreters supply, as they think best. However it be taken, undoubtedly *Jacob* had a Regard to *Joseph's* constant resisting the Assaults of his Mistress, and patiently bearing the Severity of his Master, and likewise to his taking Care of and feed-

ing both *Israel* and the *Egyptians*, and others, as a Shepherd provides for his Flock.

(a) *Blessings*. These were Terms comprehensive of all outward Blessings.

(b) *Everlasting Hills*. Which is a Term of Duration commonly used in Scripture : But *Deut.* xxxiii. 15. seems to explain this Text more directly, where *Moses* repeating this very Blessing of *Jacob* on *Joseph*, does not seem so much to regard the Comparison of Hills in respect of Duration, as in Point of Blessing, which God more largely dispensed in Hills and Mountains.

(c) *Levite's*, &c. See *Judg.* xix. 20, 21.

putting.

GENESIS CHAP. L.
Jacobs burial.

24



GENESIS 50. Verse 13.

His sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah. etc)

putting them in Mind of his Death, says, I am going to be gathered to my People, I charge you bury me with my Fathers in the Cave that is in the Field of *Ephron the Hittite*; which that they might not mistake, he further describes thus: In the Cave that is in the Field of *Machpelah*, which is before *Mamre* in the Land of *Canaan*, which *Abraham* bought with the Field of *Ephron the Hittite*, for a Possession of a Burying-place. And to engage them the more to perform his Will in this, he tells them, There *Abraham* and *Sarah* his Wife were buried; there *Isaac* and (d) *Rebecca* his Wife were buried; and there I buried *Leah*. And to assure them of their Right to that Burying-place, he tells them further, That the Field and the Cave therein were purchased not only of *Ephron*, but of the Children of *Heth*. Having thus given his last Charge to his Sons concerning his Funeral, he (e) laid his Feet on the Bed and quietly expired.

The Loss of so good a Father must undoubtedly be very afflicting to so numerous a Family, whose chief Support depended on the Piety of him; yet we find none of *Jacob's* Sons that paid the least Demonstrations of filial Affection and Duty with so much Devotion as the Pious *Joseph*. He could not see his aged Parent's Face, tho' dead, without kissing, and bathing it with his Tears. And having thus given vent to his Passion, he commanded his Servants the Physicians to (f) imbalm him; which accordingly they did. And when the usual Time of Mourning was over, *Joseph* intreated some of *Pharaoh's* Courtiers (for as he was a Mourner, it was not proper for him to ap-

(d) *Rebecca*. This is the first Mention of *Rebecca* and *Leah*, with respect to their Death and Burial.

(e) *Laid*. Whilst *Jacob* was prophesying and blessing his Sons, he sat on the Bed, his Feet hanging down; but when he had done talking to them and taken his Leave of them, he gather'd his Feet into the Bed, and departed.

(f) *Imbalm*. This being the first Mention we have in Story of *Imbalm*ing the Dead, may well countenance a Supposition, that the *Israelites* here learning it of the *Egyptians*, and practising it afterwards on great and solemn Occasions amongst themselves, as in 2 *Chron.* xvi. 14. and *John* xix. 40. it might from them come into use among Christians.

pear in his Presence; to acquaint him, that his Father just before his Death had obliged him by an Oath, to bury him in the Sepulchre of their Family in the Land of *Canaan*; and therefore to beg Leave of the King for him to go and bury his Father, upon Promise to come again. The King readily consents, and *Joseph* sets forwards, attended not only with his own and his Father's Family, but with the chief Officers of the Household, and Nobility, who, to honour *Joseph* and grace the Funeral, would bear him Company, partaking in all the Solemnity performed to the Memory of his deceased Father.

After some Travel they came to the Threshing-floor of *Atad*, where they made a Halt; and *Joseph* made a solemn Mourning for his Father Seven Days together. The *Canaanites* who inhabited the Land, seeing the *Egyptians* mix themselves in these Obsequies, were amazed, and thinking they had the greatest Concern in this Funeral Lamentation, could not forbear saying, This is a grievous Mourning to the *Egyptians*; From whence the Name of that Place was called *Abel-Misraim*, that is, the Mourning of the *Egyptians*. This Solemnity being ended they went on; and being come to the Field of *Machpelah*, which *Abraham* had bought for a Burying-place, they buried *Jacob* in the Cave there: And having thus performed *Jacob*'s Will, they all returned to *Egypt*.

So long as *Jacob* lived, *Joseph*'s Brethren knew themselves secure; but now their Father was dead, their former Guilt return'd, and suggested to them the just Revenge *Joseph* might take of them for the former Miseries they had occasioned to him. Wherefore they consulted together how to deprecate their Penance; which they soon agreed upon, and made to their dead Father, whose Memory they knew was dear to pious *Joseph*, their Advocate; and transmitted a Message in *Jacob*'s Name, they sent it to their Brother in these Words. Thy Father commanded us
before

before he died, saying, “ Thus shall ye say to *Joseph* :
 “ Forgive I pray thee now the Trespasts of thy Bre-
 “ thren, and their Sin; for they did Evil unto thee ;
 “ but pardon them, not only for my sake, but be-
 “ cause they are the Servants of the God of thy Fa-
 “ ther.” This Message was artfully worded; for they,
 fearing that the supposed Request of their dying Father
 might not be prevailing enough now he was dead,
 make God their Intercessor. But there was no need of
 such moving Arguments to *Joseph*’s compassionate
 Temper: Their Diffidence of his Good-nature is as af-
 flicting now, as their Offence was formerly to him.
 He wept at the Delivery of the Message; and sending
 for them, they falling down at his Feet in the most ab-
 ject Manner, he tenderly dismisses their Fears, and
 comforts them: “ Revenge, *says he*, belongs to God,
 “ and I forgive you. For tho’ ye designed Ill against
 “ me, yet God turned it to Good, making me, thro’
 “ your Malice, an Instrument under him to save much
 “ People alive, and you especially, as now is evident.
 “ Therefore fear no Hurt from me, for I will protect
 “ and cherish you and your Families.” Thus the pi-
 ous *Joseph* dismissed his Brethren, with the Assurance
 that they should always find in him an affectionate Bro-
 ther, and a constant Friend.

Joseph lived four and fifty Years after his Father’s
 Death, having the Comfort of seeing himself the
 happy Parent of a numerous Offspring in his two Sons
Ephraim and *Manasseh*, to the third Generation. And
 now finding himself near his End, he sent for his (g)
 Brethren, and said thus to them: “ My Death is
 “ at Hand, but tho’ I leave you, yet God will surely
 “ remember you, and bring you out of this Land,
 “ unto the Land which he swore he would give to

(g) *Brethren*. My Brethren we are not
 to understand the other eleven Sons of
Jacob, who, except *Benjamin*, being all
 older than himself, might probably be
 all or most of them dead; but it must

here be meant of the Heads of their Fa-
 milies: For in the Scripture Dialect all
 near Kinsmen go under the general Ap-
 pellation of Brethren, as *Abraham* called
Lot, *Gen. xiii. 8* and *Ch. xxiv. 27*.

“ the Posterity of *Abraham*, *Isaac* and *Jacob*. I
“ charge you therefore, when God shall thus visit
“ you, and bring you out of this Land, that you
“ carry up my Bones with you.” This he obliged
them to by an Oath. And *Joseph*, being an Hun-
dred and ten Years old, died ; and in order to per-
form their Oath, they imbalmed his Body, and kept
it in a Coffin till the Time of their Deliverance should
come.



JOB CHAP. I.

Job's patience.

25



JOB I. Verse 14.

*And there came a messenger unto
Job, and said, the oxen were plowing,
and the asses feeding beside them:*

137



The Story of JOB:

A N

A P P E N D I X

T O T H E

F I R S T B O O K.



MOSE S, intending to carry on the History of *Jacob* and his Family, to the End of their Deliverance from the *Egyptian* Bondage, without Interruption, lays by the Story of *Job*, which, according to the Series of Time, should come in, in the Time of the *Israelites* Servitude, and before their Deliverance: For which Reason I chose rather to insert it here, than to place it so far out of its due Course of Time, as the Compilers of the Bible have done.

Various have been the Conjectures concerning *Job*; few agreeing in the same Opinion, who he was. Some will have him to be descended from *Naber* the Son of *Terah* and Brother of *Abraham*: Others will have him
to

to be descended from *Eſau*, and to be *Jobab* his Great-Grandſon. But the moſt probable is theirs who ſuppoſe him to have ſprung from *Abraham* by *Keturah*, his ſecond Wife. With theſe ſeveral Circumſtances concur: For *Job* is ſaid to be the greateſt and moſt conſiderable Man for Wealth of all the Inhabitants of the Eaſt, into which Country *Abraham* ſent his Sons by *(b) Keturah*. And amongſt the People of the Eaſt are reckoned the *(i) Midianites*, deſcended from *Midian*, one of *Abraham's* Sons by *(k) Keturah*.

Taking it for granted, that this Story is *(l)* real, we will proceed to conſider the Time when he lived. That *Job* lived before the Law, may be gathered from his offering Burnt-offerings in the Land where he lived, which God accepted and commanded; which Offerings were *(m)* forbidden by the Law in any other Place, than that which the Lord ſhould chuſe in ſome one of the Tribes of *Israel*. And that he lived after *Jacob*, may be inferred from the Character given him by God, *(n)* That there was none like him in the Earth, for Uprightneſs and the Fear of God. Which large Encomium could not be allowed to any, while *Jacob* lived, who was God's favourite Servant, deſcended from the Family of the faithful *Abraham*, in a direct Line from *Isaac*: Nor can it well be ſuppoſed, that ſo great a Commendation as that could be given after *Jacob*, to any whiſt *Joſeph* lived, who in moral Virtues, and other Excellencies, made as bright a Figure as any in his Time.

(b) Keturah. Gen. xxv. 6.

(i) Midianites. Judg. vi. 3.

(k) Keturah. Gen. xxv. 2.

(l) Real. From the Uncertainty who *Job* was, ſome have taken the Liberty to queſtion, Whether he was at all? Whether in Point of Fact, it be ſtrictly true, that there was ſuch a Man, named *Job*, who underwent thoſe Trials and Sufferings, which in this Book are recorded of him? Or whether it was only an inſtructive and parabolical Poem, deviſed and compoſed by ſome of the devout Ancients, on Purpoſe to inſil into the Rea-

der thoſe excellent Principles delivered in it. But beſides other Arguments that might be urged to prove the Reality of the Story, drawn from the Names of Perſons, People, Countries, and ſome particular Paſſages therein mentioned, the Credit given to it by God thro' his Prophet *Ezekiel*, Ch. xiv. 14. and his Apoſtle *St. James*, Ch. v. 11. in citing it, and referring to it, is enough, I think, to gain Belief with all, who have a due Regard for thoſe Writings, that it is a real Hiſtory.

(m) Forbidden. Deut. xii. 13, 14.

(n) That, &c. See *Job* i. 8. and *Ch.* ii. 3.

After these Conjectures, tho' the precise Time of *Job's* Birth cannot with sufficient Ground be ascertained : Yet there is a general Concurrence in Opinion, that he lived in the Time of *Israel's* Bondage in *Egypt* ; some placing his (o) Birth in the same Year in which *Jacob* went down into *Egypt* ; and to date the Beginning of his Trials in the Year that *Joseph* died, being the seventy first of *Job's* Life.

Nor are there less various Conjectures about the Time of writing this Story ; some will have it written after *Moses's* Death ; others think it written by *Moses* himself. It matters not who was the Compiler : 'Tis certain the whole Story, as it is, is an admirable Commentary on the first Book of the *Pentateuch* : And therefore no great Quantity of Historical Observations can be expected from it.

St. *Jerome* is unnecessarily curious in defining the Stile of it : It is sufficient, that in *Job* we have the Character of an excellent Person exhibited to us by God himself, adorned with all the Virtues that can render him acceptable to God, and desirable by Men ; to both which he is elegantly and briefly described doing his Duty, (p) fearing God, and shunning Evil.

How considerable *Job* was in the World, may appear from the Vastness of his Stock, which consisted of Seven thousand Sheep, Three thousand Camels, Five hundred Yokes of Oxen, and five hundred she Asses.

Then for personal Blessings, God had been very liberal to him, for he had seven Sons and three Daughters ; who inherited their Father's Name, more than his Virtues, being wholly given up to worldly Pleasures. For when they were grown up, and remov'd from him, they

(o) Birth. It might not probably be so liable to Exception, if *Job's* Birth were set a little lower, as about the Time of *Jacob's* Death : And then *Joseph*, who survived his Father about Four and fifty Years, will have been dead about Sixteen Years, before that extraordinary Character was given of *Job*, in the Seventieth

Year of his Age. At which Time, for any Thing that appears, he might well be without Competitor or Equal. And there being somewhat more than Sixty Years between *Joseph's* Death and *Moses's* Birth, the Story of *Job* may fitly enough fall within that Interval of Time.

(p) Fearing. See *Job*, Ch. i. v. 1.

took their Turns to feast from House to House, every one his Day, and (q) invited their Sisters to feast with them. When they had gone their Round, pious *Job* considering with himself the Dangers that attend such Junkettings, and fearing lest his Children in their Merriments might have committed some Extravagancies, he kindly sent and exhorted them to purify themselves by Repentance and other Ceremonies, in order to prepare them to sacrifice to their offended God; the good Man himself rising up early in the Morning, and offering Burnt-offerings for them according to the Number of them all, And this he did from Time to Time after their (r) revelling Feasts. This pious Care of *Job* endeared him to God, who expressed his high Esteem of the good Man, at a Time when the (s) Sons of God came to present themselves (t) before the Lord; at which Time also Satan, the Adversary, came among them, to seek an Opportunity of doing Mischief. Then the Almighty, to set forth *Job* as an exemplary Pattern of Virtue and Righteousness, said to Satan; “Hast thou considered my Servant *Job*, that there is none like him in the Earth, a Man exactly good, and one that feareth God and shunneth Evil?” The malignant Adversary, unwilling to own that *Job* served God out of a religious Principle, but for Self-interest, reply’d: “Doth *Job* serve thee for nothing? Hast thou not inclos’d him on all Sides, and secur’d him and all that

(q) *Invited.* *Job* i. 4.

(r) *Revelling.* *Job* i. 5.

(s) *Sons of God.* That is, Good Angels; as, on the contrary, *Satan* is called the Angel of Death.

(t) *Before the Lord.* Some will have this Convention of the Good Angels to be real, but at the same Time such as is agreeable to the Nature of Spirits; and that they met in a certain Place, and *Satan* with them, before the Angel who, in the Room of God, presided over that Assembly: But so, as *Satan* was seen of God and Angels; but he, by Reason of his Fall, not able to see God or them. Others take it to be parabolically spoken, that the Truth may be the better un-

derstood: For the Decrees of God, the Ministry of his Angels, and the Machinations of the wicked Angels, are often in Scripture express’d under the Form of the Judgments and Counsels of Kings; as we may see, 1 *Kings* xxii. 19. *Zach.* iii. 1. But be it how it will, it’s certain these Things are not meant in a gross literal Sense, but as God is pleased to accommodate himself to our Understanding: For *Satan* can no other Way be said to come into the Presence of God, nor to talk with him, &c. nor the Angels (properly speaking) to come to God, since they are always in his Presence; nor can any Day be assigned to God, who is without Time, infinite, immense, &c.

“ he

“ he hath from the Reach of Misfortune and Danger :
 “ But withdraw thy Protection, and suffer him to be
 “ afflicted with the Loss of the mighty Wealth thou
 “ hast heap’d upon him, and he will curse thee to thy
 “ Face.” God knew the Integrity of *Job* ; and that the
 Exercise of it might redound to his Honour, and turn
 to the good Example of others, he exposed *Job* to the
 Trial. “ Behold, *says he*, all that he hath is in thy
 “ Power ; but dare not to touch his Person.” The
 malicious Fiend having obtained his Permission, soon
 sets his wicked Engines to work ; and, to sour *Job*’s
 pious Temper into Blasphemy the more readily, at-
 tacks the good Man at once with a Crowd of Miseries,
 in all Probability too much for human Nature to bear.

Satan takes his Opportunity to begin his Assault upon
Job on the Day that his eldest Son was in Course to en-
 tertain his Relations. He had in Readiness stirr’d up the
 (u) *Sabeans* to make an Inroad upon *Job* for Booty ; which
 they did with such Fury, that but one Servant escap’d
 to bring the unhappy News to *Job* ; “ Thy Oxen, *said*
 “ *he*, were plowing, and the Asses feeding by them,
 “ and the *Sabeans* fell upon them, and took them away ;
 “ and they have put all thy Servants to the Sword, ex-
 “ cept myself.” *Job* had not Time to reflect with him-
 self whether this might be the Effect of common De-
 predation, or a Judgment upon him for the Folly of his
 Children ; for this Messenger is immediately succeeded
 by another, who in a great Consternation tells him,
 “ The Fire of God is fallen from Heaven, and hath
 “ burnt up the Sheep and thy Servants, and consumed
 “ them all, and I only am escaped to tell thee.” This
 Account was very shocking, and the Calamity coming
 from Heaven might make it look like a more immediate
 Judgment than the former ; but before *Job* could ani-
 madvert upon it, a third Messenger rushes in upon him
 and tells him, “ The *Chaldeans* in three Parties fell upon

(u) *Sabeans*. They were a neighbour-
 ing People descended from *Sheba*, Grand-

son of *Abraham* by *Keturah*, *Gen.* xxv.
 3.

“ the Camels, and have carried them away; and all thy
 “ Servants have they put to the Sword, but myself.”
 Thus was *Job* stript of all his Substance in one Day, and
 he that in the Morning was the richest Man in all the
 East, before Night was perhaps the poorest Man in the
 World. The malicious Devil finding these Attempts
 too remote to raise that Passion which he expected in *Job*
 upon this sudden Course of Misfortunes, to crown all;
 resolves to touch him in a more sensible Part, and to come
 as near him, as the Bound set him by the Almighty would
 permit. This Prince of the Air therefore raising a very
 great Storm threw down the House, where *Job*'s Chil-
 dren were then merry-making, upon their Heads, and
 slew them all. And that *Job* might not have any Time
 to digest the Grief of his former Losses, before the last
 Messenger had made an End of relating to him the Loss
 of his Camels, another comes in Haste, and in a great
 Fright tell him, “ That as his Sons and Daughters were
 “ eating, and drinking Wine in their eldest Brother's
 “ House, there came a great Wind from the Wilder-
 “ ness, and smote the (w) four Corners of the House, and
 “ it fell upon the young (x) Men, and they are dead, and
 “ I only escap'd to tell thee.” This was a home Stroke
 indeed, and touch'd *Job* in a tender Part. The Death
 of his Children, all at one Blow, affected him deeply ;

(w) *Four Corners.* This hath been a
 mighty Subject of Jest and Ridicule a-
 mong the Atheists, who would fain ar-
 gue a great Impropriety of Expression,
 and from hence invalidate this, and many
 such like Expressions in the holy Scrip-
 tures. They ask, how in the Course of
 Nature the Wind could blow from any
 four Points of the Compass at once ? I
 will not answer them from the Extraor-
 dinariness of this Event, their *Patron*, the
Prince of the Air, having at this Time
 an unlimited Power over the Elements
 to attack *Job* where he would, except
 in his Person, or how he pleased. But in
 Storms, especially such violent ones, as
 are even now-a-days usual, Navigators
 would be puzzled to say, whether the

Wind comes directly from one Point of
 the Compass, or from several at one and
 the same Time. And therefore I shall
 refer them to an Heathen Author, whom
 they will sooner believe than reveal'd Re-
 ligion; and if I tell them that *Virgil* is
 of this Opinion, I do not question but
 they will believe him. Let them consult
Virgil's Description of a Storm in his first
Aeneid, and there they will find three
 Winds attacking the Seas at once.

*Una Eurusq; Notusq; ruunt, creberq;
 Africus*————— (*Procellis*

(x) *Men.* From the Dignity of the
 Masculine Gender, the Word *Men* here
 comprehends both Sexes; so that *Job*'s
 Daughters, as well as his Sons, were
 killed with the Fall of the House.

but

but the Circumstance and Manner of their Death was very afflicting, considering how unprepared Death found them.

These repeated Calamities did not betray *Job* to any Irregularity or Indecency ; the only Vent he at first gave to his Grief was rending his Mantle, the common Token of Affliction and Sorrow in those Eastern Countries and early Ages of the World : Then deliberately following the other usual Customs of Mourning, he shaved his Head, and in humble Submission of Mind fell upon the Ground and worshipped. His Misery could not make him forget his Duty, and therefore he humbled himself under the Divine Hand, without whose Permission he well knew none of these Misfortunes could have befallen him.

The Devil's great Expectation was from this last Trial ; he knew *Job* could with a serene Mind bear temporal Losses, which Time and Industry might repair, but this Wound of Nature in the Death of his Children, he thought would have transported him into some indecent and intemperate Expression against God. But to his great Disappointment *Job* stands the Shock, and in humble Acknowledgement of his own Meanness, cries, " Naked came I out of my Mother's Womb, and naked " shall I return to the Earth, the common Womb " and Mother of Mankind." And then in a quiet Resignation and Thankfulness for what he had received at the Hand of God, tho' now deprived of all, he gives up all for lost in this World, and says, " The Lord gave, " and the Lord hath taken away ; blessed be the Name " of the Lord." Thus the pious Patriarch's Virtue shined in his Sufferings, which, great as they were, could not make him deface the Character his Maker had given him by the least Murmur or Repining. He knew it was but just, that he, who gave, should have Power to resume his Grant when he pleased ; and therefore instead of cursing, as Satan had maliciously suggested he would, he blessed God for all his Dispensations whatsoever, and proved the Devil a Liar. But

But the restless Fury resolves not to leave him thus: For when the Sons of God (y) presented themselves as before, the Lord proposed *Job* again to Satan, who had crowded himself amongst them, as an Instance of a perfect and upright Man, that feared God and avoided Evil. Still, says God, he holds his Integrity, tho' thou movedst me against him to destroy him without Cause: His Piety appears in the Greatness of his Sufferings, and his Faith and Resignation are compleat. To which the old Deceiver wittily and maliciously reply'd, "Thou hast hitherto permitted me only to try him at a Distance, but let me touch his Person, and he will still blaspheme." The Almighty knew that these Exercises, tho' sharp to Nature, would redound to his Glory, and turn to *Job*'s Advantage; therefore resolving in his divine Providence to arm *Job* with Patience to bear them, and in the End to recompense all his Sufferings with an extraordinary Reward, he enlarges Satan's Commission, but yet with a Limitation; Behold, says he, he is in thy Power, but touch not his Life.

The busy Fiend over-joyed at the Inlargement of his Power, questions not in the least to make an easy Conquest over *Job*'s Virtue; therefore he immediately falls upon him, whilst the Sense of his late Losses remains upon him, and afflicts him from Head to Foot with Boils and Ulcers. Never was human Nature more disguised than poor *Job*'s Body in this loathsome Condition: His Skin studded with nasty Scabs and Blotches; not arising from any peccant Humour in his natural Constitution, which Medicines might correct, but inflicted by malicious Policy which raised them to the highest Extremity of Pain, that, if possible, might make *Job* despair and blaspheme. Nor were his Pains short or intermitting, like Fits and Pangs, but lasting for a continued Series of Time; and that which increased his Milery was the Nastiness of his Distemper, which rendered him not only

(y) *Presented*. This, as has been already said, is a Form or Manner of Speech, not strictly proper to God and Spirits, but metaphorically accommodated to the Weakness of Man's Capacity.

odious to himself, but loathsome to others: For not only his(z) Relations and Friends abandon'd him, but his very menial Servants withdrew from him, leaving him destitute of all human Help. He, who but a few Hours before was the greatest Man in the Country, in whose Presence the(a) young Men were afraid to appear, and before whom the Aged stood up; to whom Princes paid the most awful Reverence, and Nobles in humble Silence admir'd; divested of all Grandeur, sits mourning on a Bed of Ashes, and instead of Royal Apparel, is cover'd with stinking Sores and Ulcers. He, who was but the other Day the Delight of Mankind, is now become the foulest of Objects; and a very Dunghil upon a Dunghil. All keep at a frightful Distance, and with Horror behold him as a most loathsome Monster. And to add, if it was possible, to the Misery of *Job*, the Wife of his Bosom, from whom, more than all the World, he might reasonably expect the most comfortable Assistance, instead of pitying him in this deplorable Condition, treats him with the utmost Scorn and Contempt, and reproaches him for his Virtue. "Dost thou still, *said she*, retain thine Integrity to a God that afflicts thee? (b) Curse him and die, that thou may'st be out of thy Pain."

Job

(z) Relations. See *Job* xix. 13, 14, 15, 16.

(a) Young Men. See *Job* xxix. 8. and *Ch.* ix. 10.

(b) Curse. From the Ambiguity of the equivocal Word in the Hebrew, which signifies to bless, as well as to curse, great Disagreement hath arisen amongst Interpreters; and the Words have been variously render'd. They that make *Job's* Wife to bid him curse God and die, suppose *Job* to have lived after the Law was given (*Levit.* xxiv. 15, 16.) which made it Death to curse God; and that his Wife (an Arabian and Heathen) knew the Law and the Punishment for Blasphemy, and spake thus to him, not to reproach him, but in Pity to him, that he might be deliver'd from his Pains. But general Consent places *Job* before *Moses*, and God's accepting, and commending his Sacrifices, offered in the Land of *Uz*, prove that he

lived before the Law, which made it penal for any Man to offer Sacrifice in any other Place, than before the Ark or Tabernacle: Nay, the devout *Gentiles* came thither to worship; of which we have an Instance in the *Ethiopian Eunuch*, *Act.* viii. 27. But if *Job* had lived after this Law was given, yet it is unlikely that his Wife should so soon have learn'd it, at such a Distance: Nor was it obliging to the *Gentiles*, unless to those that lived among and under the *Jewish Oeconomy*; neither was there any in the Land of *Uz*, who had Power to have executed such a Law on *Job*, had he curst, as these suppose he had nini. But, to make short this Part of the Argument, whatever may be conjectured about *Job's* living under the Law, it is certain that the Law is not mention'd in any Part of the Book of *Job*, either by himself or any of his Friends; tho' there was Occasion enough for taking Notice of it.

Job firmly stood this Shock of his Wife's Tongue ; tho' it was so provoking as to let loose the Reins of his Temper, which he had hitherto restrained, and with some Warmth force him to rebuke her, saying, " Thou " talkest like a weak Woman : Shall we rejoice in " Prosperity, when it pleases God to bless us with it ; " and shall we not patiently bear Adversity, when he " pleases to visit us ? " Thus did the Almighty preserve and support *Job* under the Loss of his Estate and Children ; under the Extremity of his Pains, the Desertion of his Friends and Relations, the Neglect of his Servants, and the Provocation of his Wife. All which Torments crowding one upon the Neck of another, could not betray *Job* to entertain the least offending Thought, or utter an indecent Word.

The Misfortunes and Afflictions that befel *Job* being so remarkable, soon spread about the neighbouring Countries, and from thence to more distant Regions ; till at last they reach'd the Ears of his old Friends *Eliphaz* the (c) *Temanite*, *Bildad* the (d) *Shubite*, and (e) *Zophar* the *Naamathite*, who no sooner heard of the sad Condition of their Friend *Job*, but they made an Appointment to go together and pay him a Visit, and comfort him. These three Persons being Men of (f) Figure and Condition, it must take up some Time to make the Appointment, and then to travel together to see *Job* ; so that poor *Job* must continue a considerable

But after all other Conjectures, since the Devil's Design was to make *Job* curse God, why may it not be supposed, that he instigated her to persuade her Husband to it ? not with respect to any penal Law (for that is ridiculous to imagine) but in Expectation, that so open and bold a Blasphemy would provoke the divine Justice immediately to strike him dead, and thereby deliver him from his intolerable Miseries.

But, however it was, it is certain by *Job*'s Answer, that she gave him no good Advice ; otherwise so meek and good a Man, as he, would not have given her so sharp a Reproof ; for if she had persuaded him to have *blessed* God, he would, no

Doubt, have been ruled by her ; but it must be some Malediction implied in the Word that moved *Job* to reply so angrily to his Wife.

(c) *Temanite*. So called from *Teman*, Grandson to *Ejau* by his Son *Eliphaz*, *Gen.* xxxvi. 10, 11.

(d) *Shubite*. Descended from *Shuab*, the youngest Son of *Abram* by *Keturah*, *Gen.* xxv. 2.

(e) *Zophar*. His Descent is not easily traced without straining, tho' some would derive him from *Esau*.

(f) *Figure*. The *Septuagint* call the first and last of these three Friends of *Job* Kings ; and the second, Tyrant ; which is a Term equivalent to that of King.

Time

Time in this painful Condition before his Friends could come at him. When they were come within Sight of him, they found him so much alter'd, that they could not assure themselves who it was; so unlike himself was the poor disfigured *Job*. But when they came nearer, and saw the miserable Condition he was in, they burst into Tears, and rending their Mantles, they sprinkled (g) Dust upon their Heads towards Heaven, to express their Sorrow for him. And observing the extream Grief and Pain he labour'd under, they sat down upon the Ground by him seven Days and Nights, and spake not a Word to him; their own Sorrow suppressing their Speech, or their Sense of his Misery making them think it unreasonable to speak to him till he began. At length *Job* brake Silence in cursing the Day of his Birth, wishing he had never been born, or that he had immediately died.

Job's three Friends having already conceiv'd an ill Opinion of him from the unaccountable Greatness of his Affliction, which they concluded must be the Hand of God in Judgment upon him, and either for some deep Hypocrisy, or secret heinous Sin, fall thus severely upon him. And *Eliphaz* in (b) three Orations, *Bildad* in as (i) many, and *Zophar* in (k) two from common Topicks argue, that such Affliction as his could not come from any but God's Hand; and that it is not agreeable with the Justice of God to afflict without a Cause, or punish without Guilt. Then they charge *Job* with being a grievous Sinner, and great Hypocrite, endeavouring all they could to extort a Confession of Guilt from him. But *Job* immoveable in his Sincerity to God, and Innocence to Man, confidently maintains his Virtue in responsory Speeches successively to every one of theirs, defends his Innocence, refutes their unkind Suggestions, and smartly reprehends their Injustice and Want of Charity; yet always observing a submissive Stile and Reverence, when

(g) *Dust, &c.* By this Rite or Custom they signified the utmost Confusion, expressed by their mixing Air and Earth together.

(b) *Three.* See *Job* iv. v. xv. and xxii.
(i) *Many.* See *ibid.* Ch. viii. xviii. and xxix.

(k) *Two.* See *ibid.* Ch. xi. and xx.

he spake of God; of whose secret End in permitting this Trial to come upon him being ignorant, he often importunately begg'd a Discharge from this Life, lest the Continuance of his Pains might drive him to Impatience.

During this Argument between *Job* and his three troublesome Friends, there was present one (l) *Elibu*, a young Man, who, having heard the Discourse on both Sides, was pleased with neither; for he thought *Job* insisted too much on his own Justification; and that they condemn'd him before they had convicted him: He therefore undertakes the Matter; and after a prefatory (m) Excuse for his interposing, who was a young Man in Comparison of them, and for the Plainness of Speech he intended to treat them in, attack'd *Job* in a long (n) Oration; and reprehending him for insisting so much in his own Vindication, endeavoured to convince him, by Arguments drawn from God's unlimited Sovereignty and unsearchable Wisdom, that it is not inconsistent with his Justice to lay his afflicting Hand upon the best and most righteous of Men. And therefore that it is the Duty of all Men to bear such Exercises, when any befall them, without murmuring or complaining, and to acknowledge the Justice of God therein. *Job* heard all this with great Attention, but made no Reply; probably, lest he might be drawn to utter some unguarded Expression, which the inhuman Treatment of his three Friends might have extorted from him. Therefore when they were all silent, the Lord himself took up the Matter, and out of the Whirlwind directed his Speech to *Job*: Wherein, with the highest Amplifications describing his Omnipotence in the Formation and Disposition of the Works of the (o) Creation, he so effectually convinced *Job* of his own Weakness and Inability of himself to understand the Ways and Designs

(l) *Elibu*. He was descended from *Buz*, the Son of *Naber*, *Abraham's* Brother, *Gen.* xxii. 21. and of the Kindred of *Ram*, or *Siram*, *Naber's* Grandson, from whom the *Aramites* or *Syrians* came.

(m) *Excuse*. See *Cb.* xxxii.

(n) *Oration*. Continued from *Cb.* xxxiii to xxxvii.

(o) *Creation*, See from *Cb.* xxxviii. to xli.

of God, that *Job*, in the most profound Humility breaking forth, said ; “ Behold I am vile and contemptible in
 “ Comparison of thee ? What shall I answer thee ? I
 “ will lay my Hand upon my Mouth : Once have I
 “ spoken, but I will not answer : Yea, twice, but I will
 “ proceed no (p) further.” Then *Job* proceeded to a
 more ample Confession of the Supremacy, Power and
 Wisdom of God, to this Effect : “ I know thou canst
 “ do every Thing ; and that no Thought can be hid
 “ from thee. Well mightest thou ask, (q) Who he was
 “ that darken’d Counsel by Words without Knowledge ?
 “ For I am sensible, I have uttered what I understood
 “ not, Things too wonderful for me, which I knew not.
 “ But henceforward I desire to learn of thee ; therefore
 “ hear I beseech thee when I speak, and declare unto me
 “ what I ask. I have heard of thee before by the hearing
 “ of the Ear, (which gave me but a distant Knowledge
 “ of thee) but now have I obtained a more clear and
 “ certain Knowledge of thee, for mine Eyes have (r)
 “ seen thee : Wherefore I reprove myself for what I
 “ have done amiss, and repent in Dust and Ashes.”

God was so well pleased with this free and humble
 Acknowledgment of *Job*, that he declared himself in
 Favour of *Job* against his injurious Friends, who, by
 their unjust and uncharitable Reflections, instead of be-
 ing his Comforters, had proved his Tormenters.
 “ Wherefore (said God to *Eliphaz* the *Temanite*) my
 “ Wrath is kindled against thee and thy two Friends ;
 “ for ye have not spoken of Me the thing that is right,
 “ as my Servant *Job* hath. Therefore now take seven
 “ Bullocks, and seven Rams, and go to my Servant *Job*,
 “ and offer up for yourselves a Burnt-offering ; and my
 “ Servant *Job* shall pray for you ; for his Prayers will
 “ I accept ; lest I deal with you as you deserve, for not
 “ speaking the Truth, as my Servant *Job* hath.”

(p) Further, See *Cb.* xl.

(q) Who. See *Cb.* xxxviii. 2.

(r) Seen. See *Ch.* xlii. 5. This is not
 meant of ocular Demonstration, for God

is invisible ; but the Eyes here meant are
 the Eyes of the Mind, or Understanding,
 to which God had revealed himself.

Job's three Friends, frightened with the Menaces of an incens'd God, made haste to provide a Sacrifice to appease the Divine Vengeance which they feared ; and when they offered, God was pleased to accept *Job's* (s) Intercession for them.

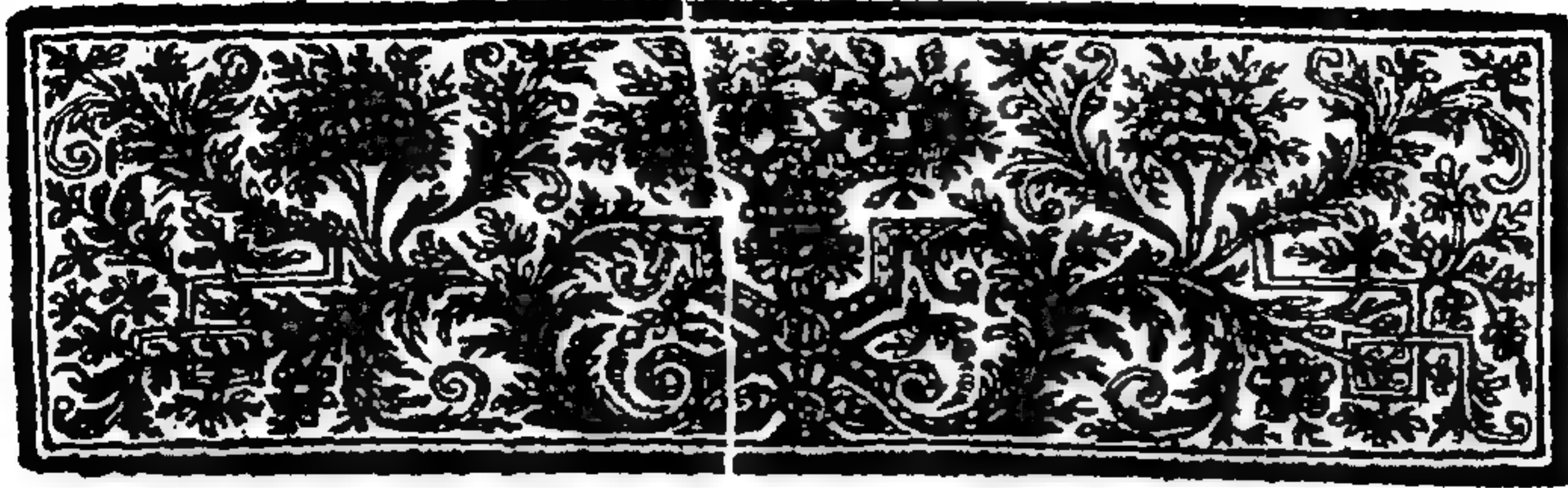
After this, God was pleased to (t) consider *Job*, by putting an End to his Sufferings, and to reward his Faith and Piety with a much greater Fortune than he was Master of before ; doubling his former Stock in every Respect, except that of his Children ; for he had fourteen thousand Sheep, six thousand Camels, a thousand Yokes of Oxen, and a thousand She-Ases. He had also seven manly Sons, who with three beautiful Daughters every Day graced his Table, and were esteemed the fairest Women in all that Country, to whom their Father gave an Inheritance among their Brethren.

No sooner was the Fame of *Job's* Recovery, and the Restoration and Addition of his Fortune known, but his (u) Kindred and Acquaintance from all Parts come to congratulate him upon this happy Turn : Nor did they come empty-handed, for every one brought him a Present of Money or some valuable Thing ; so many contributing, he soon became exceedingly wealthy ; and to make his terrestrial Happiness still greater, God blessed him with a Prolongation of Life beyond the common Extent of those Times ; for he lived an hundred and forty Years after his being restored, which made his Age above two hundred Years ; so that he saw the Increase of his Family to the fourth Generation.

(s) *Intercession*. *Job* may, not improperly, here be called a Type of that Christian Perfection which the Gospel requires in praying for Enemies, as well as Friends.

(t) *Consider*. The Text calls this Change of *Job's* Condition, *The Turning of his Captivity* ; which is a Scripture Phrase very often used to signify an End or Finishing of Misery, and a Restoration of Joy and Felicity.

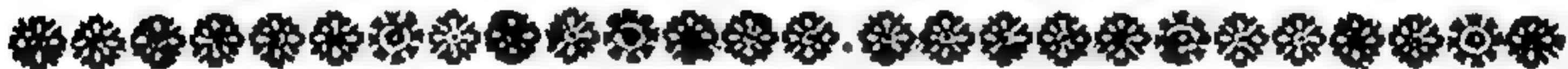
(u) *Kindred*. The Text calls them Brothers and Sisters, which according to Scripture-Style used to comprehend all Kindred. Now, among all the rest of *Job's* Friends there is no Mention at last made of *Job's* Wife upon this happy Change ; unless she be included in the Number of his Kindred ; which is not unlikely.



A COMPLEAT
HISTORY
OF THE
HOLY BIBLE.



B O O K II.



LET us now return to *Jacob's* Family, whom we left embalming *Joseph*. After whose Death, a new King succeeding in *Egypt*, who had no personal Knowledge of *Joseph*, and the whole Generation of People, that in the great *Egyptian* Famine had tasted of *Joseph's* provident Care, being now dead, there remained no other Monument of

Joseph's Service to the Crown of *Egypt*, but that of the Advancement of its Revenues; which ought to have been a Consideration inducive enough of itself to the new King to be kind to the *Israelites*.

But he look'd with a different Eye upon them; for observing how fast they increas'd, he began to be jealous of their growing Numbers, and seeing the Land of *Goshen* where they lived too scanty to contain them, he feared they might one Day elbow him out of his Kingdom. Therefore calling his Council together, he acquaints them with his Fears, who unanimously agree with their jealous Prince in the Expedient he proposed to check the growing Danger he suspected from the *Israelites*; which was by imploying them in making Bricks, and building Store Cities for *Pharaoh*. And to gratify their Avarice as well as Cruelty, they proposed not only to reap the Profits of their Service, but by continual hard Labour to impoverish their Spirits, and infeeble their Bodies: Therefore they set Task-masters to oversee and keep them to hard Labour, by which and other servile Work they made their Lives very uncomfortable. But God supported them under their Severities; for the more the *Egyptians* oppress'd them, the more they grew and multiplied; which increas'd their Jealousy to a greater Degree of Cruelty; for the King, to suppress their Growth, spoke to two of the *Hebrew* (w) Midwives, *Shiphrah* and *Puab*, and gave them a strict Charge, that when they should be called to do their Office to the *Hebrew* Women, if the Child were a Son, they should kill him, but if a Daughter, that she should live.

The pious Midwives having a greater Regard to the Law of God and Nature, than to the cruel and unnatural Command of the King, went on in their usual Way, and preserv'd the Male Children; for which *Pharaoh* sends for them, and in great Displeasure reprimands their

(w) *Midwives*. The Criticks very needlessly, and with more Subtily than Solidity, controvert who these Midwives were, and whether they were *Hebrews* or *Egyptians*? Without Doubt they were *Hebrews*, and, by the King of *Egypt's* Application to them, the most celebrated of their Profession.

EXODUS CHAP. I.

The Israelites bondage.

26



EXODUS i. Verse 14.

*And they made their lives bitter wth
hard bondage, in mortar, & in brick,
& in all manner of service in y^e field.*

152.

Neglect of his Edict : In Excuse for which they tell him, That the *Hebrew Women* are not as the *Egyptian Women*, for they were like(x) wild Beasts delivered before the Midwives could come to them. The Piety of the Midwives in preserving the Male Children was so acceptable to God, that he is said thereupon to deal well with the Midwives; and because they feared God, he made them (y) Houses. And by this Means the People multiplied, and grew mighty. The King, whether satisfied or not with this Answer of the Midwives, not finding it safe to trust them any longer, resolve upon a more effectual Method to extirpate the *Hebrews*: And therefore he gave (z) Charge to all his People, that every Son, that should be born to the *Hebrews*, should be thrown into the River. This cruel Edict for drowning all the Male Children must needs be very afflicting to the *Hebrew Parents*, and put them upon many a thoughtful Contrivance to preserve their Infants: Of which an Instance soon followed; for one *Amram* of the House of *Levi*, having married a Daughter of the same Family, named *Jochebed*, had by her a Daughter, whose Name was *Miriam*, and four Years after a Son, whom they called *Aaron*. About three Years after *Aaron's* Birth *Jochebed* was delivered of another Son, who being a Child of most elegant Beauty, something supernatural and divine appearing in his Form, his Mother was the more solicitous for his Preservation. Wherefore she kept him concealed in her House three Months; but not being able longer to hide him, and fearing he might fall into the Hands

(x) *Wild Beasts*. The *Hebrew Word Chajotb*, which is in the Original, signifies not only Animals in general, but *Beasts*, and even *Wild Beasts*, as has been observed by learned Men, and may be seen in several Places of Scripture. And here the Midwives being accused by *Pharaoh* of favouring the *Hebrew Women*, and preserving the Male Children, alledge in their own Defence, that the *Hebrew Women* were of such a robust or brutish Constitution; that they were delivered without the Help of Midwives, like Wild Beasts.

(y) *Houses*. That is, he made them to

prosper, gave them Children, and blessed their Families. The Word House being usually in Scripture taken for the Offspring or Family of any one; as the House of *Aaron*, *Judab*, *David*, &c. are put for the Family of *Aaron*, *Judab*, *David*, &c.

(z) *Charge*. This inhuman Edict is supposed by Commentators to be so abhorred by the *Egyptians*, that they scarce ever put it in Execution; and that it was recalled immediately after the Death of *Amraphis*, then King of *Egypt*, who enacted it; which Time *Eusebius* and others place in the fourth Year of *Moses*.

of

of those that were appointed to drown the Male Children, she contrived a Way to save him, by making a little Ark or Boat of Bulrushes, which she daubed with Pitch and Slime, to keep the Water out, and putting the Child into it, she laid it among the Flags by the River side, and set his Sister *Miriam* at a Distance to observe what became of him. But propitious Providence soon interposes, and eases his anxious Parent of her Care; for (a) *Thurmutbis*, *Pharaoh's* only Daughter, coming to the River to bathe herself, her Maids looking for a Retirement for that Purpose discover'd the Ark with the Child in it, which *Thurmutbis* commanding them to bring to her, she no sooner uncovered the Child, but it made its mournful Complaint to her in a Flood of Tears. The Unexpectedness of the Accident, and the extraordinary Beauty of the Child, mov'd the *Egyptian* Princess with Compassion, which she express'd in an Accent of Pity, saying, "This is some *Hebrew* Child, which the Parents have hid to preserve him from the Kings cruel Edict."

By this Time little *Miriam*, the Child's Sister, had crowded herself in amongst the Attendants of the Princess; and observing with what Tenderneſs she look'd upon the Child, very officiously offer'd her Service to procure an *Hebrew* Nurse for him: Which the Princess accepts; and away the Girl hastens to her Mother, and brings her to the Place, where she receives the Child from the Princess, who engaged to pay her for her Care. This was no doubt a welcome Bargain to the Mother; who taking the Child home with her, durst now nurse it openly, having a Royal Protection for his Security.

(a) *Thurmutbis*. So *Josephus* calls her; and from him *Pbilo*, who adds, that she was the King's only Daughter and Heir; and that having been some Time married, but having no Child, she pretended to be big with Child, and to be delivered of *Moses*; whom she owned as her natural Son. Agreeable to which is what the Apostle to *Heb.* xi. 24. says, That when *Moses* was grown up, he scorned to be

thought the Son of *Pharaoh's* Daughter. From whence it is plain he was esteemed as such. And if any one should ask, why he did not in Right of his Mother succeed in the Kingdom? It may reasonably be answered, That the Fraud of his adopted Mother, and his own Adoption, being detected, he could pretend no Right to the Crown of *Egypt*.

Some

EXODUS CHAP. II. 27

Pharaohs daughter takes Moses out of y^e River.



EXODUS 2. Verse 5.

*And the daughter of Pharaoh came
down to wash herself at the river, and
her maidens walked along by y^e riverside.*

Some Time after, when he was grown big enough, his Mother brought him to Court to shew him to the Princess, and satisfy her how he had improved under her Care ; who grows so fond of him, that she adopted him for her (*b*) Son; and in Remembrance that she had drawn him out of the Water, she called his Name (*c*) *Moses* ; and to accomplish him the more, she keeps him at Court, where he is instructed in all the (*d*) Learning and Discipline used among the *Egyptians*, both Civil and Military, and in all Things requisite and becoming the Character and Quality of a Prince of the Blood.

Moses being forty Years old left the Court, and went to see his Brethren ; and when he reflected on the Oppression they laboured under, it affected him with Compassion and Indignation to see the Servants of the most High God subjected to a Servitude exceeding that of Brutes. This was soon increased by an Opportunity that just then offered ; which was, an *Egyptian* striking an *Hebrew*. This inflam'd *Moses*'s Zeal, who looking about to see whether any Man was within Sight, chastises the *Egyptian*, making him expiate his Barbarity to the injur'd *Hebrew* with his * Blood ; and afterwards buried him

(*b*) Son. The *Jews* observe, that whoever brings up a Pupil in his House, is in Scripture said to have begotten him. And thus it is said, *Exod.* ii. 10. That *Moses* was the Son of *Pharaoh*'s Daughter, tho' she had only taken care of his Education.

(*c*) *Moses*. At his Circumcision, says *Clemens Alexandrinus*, his Parents call'd him *Joachim*, (that is, the Resurrection of the Lord) from a presaging Hope, that the Lord, thro' him, would raise up his People *Israel*, deliver them from the *Egyptian* Bondage they were then in, and bring them again to the promised Land.

(*d*) Learning. From hence, no Doubt, it was, that St. *Stephen*, *Acts* vii. 22. said of *Moses*, that he was learned in all the Wisdom of the *Egyptians*, and was mighty in Words and Deeds. Which, as likewise several other Things, not being read in the Old Testament, are taken out of other Records of the *Jews*. And both *Josephus*, lib. 2. and *Clemens Alexandrinus*, lib. 1. report of *Moses*, that he was General of the *Egyptian*

Forces, obtained a great Victory over the *Ethiopians*, and did many other great Things before he visited his Brethren.

* Blood. The Critics are at great Variance about this Fact of *Moses*, some blaming, others justifying him. In the first Place, we find *Moses* no where in Holy Scripture blamed for this, but rather the contrary ; for St. *Stephen*, *Acts* vii. 25. gives a fair Handle to justify him as having Power to do Justice on the Criminal *Egyptian*, he having before that Time been indued with the Title and Office of Deliverer of the People of God. This indeed the Text before cited very much favours. Others object, That it was very unreasonable for *Moses* to kill the *Egyptian* for only striking one of the *Hebrews*. In answer to this the *Hebrews* say, That the *Hebrew*, whom the *Egyptian* struck, was Husband to one *Salomith*, a very beautiful Woman, whom the *Egyptian* had debauch'd. And that therefore *Moses* slew the *Egyptian*, not for striking the *Hebrew*, but for the Adultery,

him in the Sand; supposing by his taking upon him thus to administer Justice, that his Brethren would have (e) understood, that God by his Hand would have deliver'd them; but they understood him not. However, the next Day he went out, and shew'd himself among them again; and finding two Men of the *Hebrews* quarrelling, he endeavoured to reconcile them, putting them in Mind that they were Brethren; and with some Smartness reprehending the Aggressor, he demanded for what Reason he thus attacked the other? The Fellow thrusting him away with Disdain, replies; "Who made you a Prince and Judge over us? Do you intend to kill me, as you did the *Egyptian* yesterday?" *Moses* was startled at this; for seeing his killing the *Egyptian*, notwithstanding his Circumspection, was no longer a Secret, he bethinks himself of his Security; concluding, that if the Death of the *Egyptian* should reach *Pharaoh's* Ear, he should surely die for it. Whereupon he left *Egypt*, and went to seek his Fortune in *Midian*.

Here was the happy Place, and then the blessed Time, when Majesty guarded only with rural Innocence submitted to the humble Office of a Shepherd, and a Crook instead of a Sceptre graced the peaceful Monarch's Hand. Here *Jethro* first in Quality both of Prince and Priest enjoyed the Blessings of a quiet Reign, whose Daughters laid aside the Distinction of their Birth to feed their Father's Flocks, and took more Delight in the innocent and useful Employment of tending their harmless Sheep, than in the luxurious Gaiety of a Court.

In the Plains of *Midian* there was a Well common to all the Natives of the Place to water their Cattle. Hither *Moses* directed his Steps, as well to rest himself, as allay his Thirst; where whilst he was refreshing himself,

tery, which he discovered from them, whilst they were quarrelling Others urge, that not all Things are related here, which leave Room for some Conjecture; Thus some say, perhaps the *Egyptian* had smelt killed the *Hebrew*, and that

Moses could no other Way than by Force keep him off: Or that the *Egyptian* attacked *Moses*, and so he was forced to kill him in his own Defence.

(e) Understood, See *Acts* viii. 25. where this is positively expressed by St. *Stephen*.

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the seven Daughters of the Prince of *Midian* came to draw Water to fill the Troughs to give their Sheep; but some churlish Shepherds, having a Mind to serve their own Turns first, came rudely and put the Royal Shepherdesses by. *Moses* seeing this, steps in to their Relief, and chastising the saucy Clowns, made them take to their Heels. The frightened Damsels return'd to the Wells, and *Moses* very officiously assists them in drawing Water for their Flocks: After which, they took their Leave, and hasted home to give their Father an Account of the Generosity of the Stranger, who had protected them against the Insults of the Rusticks. (f) *Jethro* hearing their Story, and not seeing the Person that had thus gallantly defended them, reprehends their Ingratitude and Incivility, asking what was become of the generous Stranger? They told him they left him at the Well: Whereupon he bids them go, and invite him home: Where *Moses* is so pleased with their courteous Entertainment, that he express'd a Willingness to take up his Residence with them, and undertake the Charge of their Sheep. *Jethro* readily clos'd with the Proposal, and to engage him the more to his Interest, bestow'd *Zipporah*, one of his Daughters, upon him for a Wife; by whom he had two Sons, the eldest of which he named *Gershom*, which signifies a Stranger here: For he said, (g) I have been a Stranger in a strange Land; and the Younger he called *Eliezer*, importing, God my Help: For the (h) God of my Father, said he, was my Help, and delivered me from the Sword of *Pharaoh*.

Whilst *Moses* continued in *Jethro's* Family, the King of *Egypt* died: But his Successor prov'd no more favourable to the poor oppress'd *Hebrews*; who changed their Oppressor, but not their Condition; the Miseries of which rather increased than abated. In vain they appear to the merciless Tyrant, and his more cruel Task-masters,

(f) *Jethro*. He is called in *Exodus* ii. 18. more commonly, *Jethro*. *Exod.* iii. 1.
Reuel. He is also called *Reuel*, *Num.* x. 29. (g) *I have*. *Exod.* ii. 21.
 who was Father to *Isabab*, called also, and (h) *God*. *Exod.* xviii. 4.

who lord it over them with unbounded Severity. But God, who saw the Affliction of his People, and whose Ears were open to receive their Complaints, look'd with an Eye of Compassion upon them; and the appointed Time of their Deliverance, which he in his secret Providence had determined, being near, he began to think of preparing *Moses* for it, whom he intended to make use of as an Instrument in the great Work.

Whilst *Moses* kept his Father-in-Law's Sheep, he one Day (i) led them as far into the Desert as Mount (k) *Horeb*, where the Angel of the Lord appeared to him in a Flame of Fire out of the midst of a Bush. *Moses* was startled at the Sight, but that which added to his Admiration and rous'd his Curiosity, was the Continuance of the Bush unconsum'd, notwithstanding it was wholly encompass'd with Flames. This so rare and extraordinary Accident made *Moses* consider it more attentively, and therefore said to himself, I will turn aside, and see if I can discover the Reason of this unusual Sight. But the Lord, to prevent his irreverent Approaches, and strike the greater Awe, and Sense of the Divine Presence into him, call'd to him out of the Bush, and forbid him drawing nearer; and to make him still more sensible of the Sacredness of the Place, God commanded him not to prophane it, but to put off his Sandals, for the Ground whereon he stood was (l) Holy. *Moses* being prepar'd for an awful Attention, the Almighty thus discovers himself to him: "I am the God of thy Father, the God of *Abraham*, *Isaac*, and *Jacob*." These Words struck the frightened *Moses* with such Reverence of the Divine Majesty, and Fear of the Effects of his unwitting Presump-

(i) *Led*. Here we may observe the Manner of those Times and Countries, that whereas the Shepherds here drive their Flocks before them, the Shepherds there went before their Flocks, and the Flocks followed them; which Custom is alluded to in *Psal.* lxxx. 1. and *Jobn* x. 4.

(k) *Horeb*. Which signifies *Forsaken*, and is here, *Exod.* iii. 1. called the Mountain of God by way of Anticipation, both from

the following Appearance of God upon it, at this Time, and his descending upon it afterwards, to give the Law to his People, *Ch.* xix. 20. where, tho' it is called *Sinai*, it is the same Place with this, for *St. Stephen* reciting his present Passage in *Acts* vii. 30. calls it Mount *Sinai*.

(l) *Holy*. Meaning, that wherever God, who is Holiness itself, appears, the Place is Holy, while he is there,

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EXODUS CHAP. III.

28

GOD appears to Moyſes in a burning buſh.



EXODUS 3. Verse 2.

And the angel of the LORD appeared unto him in a flame of fire, out of the midst of a bush, etc.

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tion, that he fell on the Gound and covered his Face, not daring to look up on the terrible Glory. But the Lord proceeding, said, “I have seen the Affliction of
 “my People, I have heard their Complaint, and am (m)
 “come down to deliver them out of the Hand of their
 “Oppressors, and to conduct them to the promised
 “Land, a Land that floweth with (n) Milk and Honey;
 “to the Place of the *Canaanites* and *Hittites*, the *Amo-
 rites* and the *Perizzites*, the *Hivites* and the *Jebuzites*.
 “And thee have I pitch’d upon to be the Instrument in
 “this great Work; therefore be of good (o) Courage,
 “for I will send thee to *Pharaoh* to demand Liberty of
 “him for my People, the Children of *Israel*.” *Moses*
 considering how Things stood with him in *Egypt*, and
 upon what Account he left that Court; and probably
 not knowing that the old King of *Egypt*, who had threat-
 ned his Life, was dead, began to excuse himself, urging
 his own Meanness and Insufficiency to take upon him
 the Character of an Ambassador. But God removed this
 Difficulty, saying, “I will certainly be with thee: And
 “let this extraordinary Sight, which thou hast now
 “seen, be a Token that I have sent thee: And when
 “thou hast brought the People out of *Egypt*, ye shall
 “serve me on this Mountain.” But *Moses*, to evade
 this Office, increases the Difficulty by urging, “When
 “I come to the Children of *Israel*, and tell them that
 “the God of their Fathers hath sent me to them, and
 “they shall ask me his Name; what shall I say to them?
 “God replied, (p) I AM THAT I AM. And thou shalt
 further

(m) *Come*. This is speaking according to human Passion, or after the Manner of Men; God vouchsafes to express himself in the Dialect and according to the Capacity of Man, that he may understand him.

(n) *Milk*. This is an Hyperbolical Expression of Fruitfulness and Plenty of good Things.

(o) *Courage*. This is most properly rendered by the *Septuagint*, the Word which we render *Come* *αὐτοῦ*, being an Adverb of Exhorting.

(p) *I Am*. This denotes the Eternity of God, whose Essence knows no Beginning nor End. And it is common with the *Hebrews* to express the Future in the Present Tense: And for this Reason some turn it, I WILL BE WHAT I WILL BE; and contend that it ought to be so render’d, not only from the Letter of the *Hebrew* Text, but from the genuine Sense of the Words: From which others likewise infer that it ought to be so render’d, I WILL BE for ever; and I WILL BE with you.

“ further say to them ; I AM THAT I AM, that is, The
 “ Lord, the God of your Fathers, the God of *Abraham*,
 “ the God of *Isaac*, the God of *Jacob*, has sent me to
 “ you ; that is the Name I have had from all Eternity,
 “ and by that Name will I be known forever. Go, gather
 “ the (q) Elders of *Israel*, and say to them, The Lord
 “ God of your Fathers hath appeared to me, and said,
 “ I have seen all the Calamities that have befallen you
 “ in *Egypt*, and am resolved to deliver you, and lead
 “ you into the Land of *Canaan*. The *Israelites* shall
 “ believe you, and you shall go to the King of *Egypt*,
 “ and say to him, The God of the *Hebrews* hath com-
 “ manded us to go three Days Journey, into the Desert,
 “ there to offer Sacrifice to the Lord our God. This
 “ Request, tho’ so very reasonable, I know he will not
 “ grant, but refuse to let you go unless compelled by
 “ a powerful Hand : But I will exert myself in many
 “ miraculous Operations upon him and his Subjects,
 “ and at last he shall permit you to depart ; but you
 “ shall not go away empty, for ye shall be loaden with
 “ the Spoils of the *Egyptians*.”

This solemn Assurance delivered by the Mouth of
 God, one would be apt to think, might have been suffi-
 cient to have encouraged *Moses* willingly to undertake
 the Ambassy ; but either from the Difficulty or Boldness
 of the Enterprize, or from Diffidence of his own Abi-
 lity, he declines it, and questions whether the *Israelites*
 will receive his Credentials. This Objection God im-
 mediately removes by a Miracle ; for commanding him
 to throw his Sheep-hook on the Ground, it was instant-
 ly turn’d into a Serpent : *Moses* affrighted at this sudden
 Change of his Sheep-hook, fled from it. But God, to
 encourage him, bid him take it by the Tail ; which he

you, and redeem you from the Egyptians :
 And others, I WILL be with you in your
 present Tribulations and future Calamities.
 This Name is likewise expressed in *Rev.*
i. 4. by which is signified J E H O V A H,
 which is the proper Name of God.

(q) Elders. By this some mean the Doc-

tors and Governors ; but it is most pro-
 bable the Elders were Heads or Chiefs of
 Tribes and Families. By which it is plain
 there was a private Policy and Oecono-
 my continued amongst the *Israelites*, tho’
 in this servile Condition,

had

EXODUS CHAP. IV. 20
Moses rod is changed into a serpent.



EXODUS 4. Verse 3.4.
*And he said, cast it on y ground,
and he cast it on the ground, and it
became a serpent; etc.*

had no sooner done but it resumed its former Shape: And at the same Time, to convince him that he should not want Credit with the *Israelites*, God gave him Commission to perform the same Miracle before them: And to remove all further Scruple, he condescends to give him another Sign, bidding him put his Hand into his Bosom; which he had no sooner done, but it was struck with a (r) White Leprosy. And when by God's Command he had put it into his Bosom again, and pluck'd it out, his Flesh had resumed its former Colour and Substance: And yet to arm him sufficiently, and beyond all Question, he was pleased to add a third Miracle: "If they will not believe these two former, *said he*, thou shalt take of the Water of the River and pour it upon dry Land, and the Water shall become Blood.

Still *Moses* excused himself; and his last Plea was, that he wanted Eloquence, the great Qualification of an Ambassador, and that since God had condescended to talk to him, he was more slow of Speech than before. This Objection the Lord was pleased to remove by putting him in Mind of his Omnipotence: "Who made the Mouth of Man, *said he*? And who made the Dumb and the Deaf, and the Blind, and him that sees? Was it not I? Now therefore go, and I will furnish thee with Words, and make thee eloquent." Hitherto *Moses* had some Glimpse of Pretence for his Unwillingness to go; but now all his Objections are answer'd, and his Scruples removed, he very bluntly begs to be excused from this Enterprize, saying, "O my Lord, instead of me, send, I pray thee, by (s) him whom thou wilt send.

(r) *White Leprosy*. The Evidence of this Miracle was so much the more convincing, because the *White Leprosy*, which was held incurable, was both inflicted and healed in an Instant, without any outward Means, or Physical Application.

(s) *Him. Exod. iv. 13*. The Text says, *Send by the Hand of him that thou wilt send*; where the Word *Hand* is put for the Office or Ministry. But by *Moses's* desiring God to send another instead of him, he

means a Man fitter to execute that Commission than himself was. Who the Person meant is, is much controverted. The *Hebrews* say *Aaron*, who at that Time was a Prophet in *Israel*: Some of them say the *Messias*; and of this Opinion are all the *Latin Commentators*; because the *Jews* in all their more weighty Cases and Affairs had Regard to the promised *Messias*.

So long as *Moses* had any Thing to plead in (t) Excuse for his not going, God heard him patiently, and graciously condescended to remove his Doubts; but when his Modesty in declining the Office and Honour God proposed to him was turned into an obstinate Refusal, the Lord was angry with him; but in his Anger remembering Mercy, he resumes *Moses's* last Objection, (which he had already answered in general) and shews him more particularly how to supply that Defect: “Is
 “not *Aaron* the *Levite* thy Brother? said he. He is
 “eloquent, and I will appoint him to meet thee. Tell
 “him what I have said; and be assured that I will al-
 “ways assist you both, and direct you what to say:
 “He shall be the Orator, and thou shalt be to him (u)
 “instead of (w) God. And to strengthen thy Commis-
 “sion, and give thee Credit among my People, take
 “this Rod in thy Hand, for I will enable thee to do
 “many Miracles with it.”

Moses having nothing more to urge against this Enterprize, at last yields, and took the (x) Rod of God in his Hand. Then taking his Wife and Sons he left Mount *Horeb*, and went to *Jethro* his Father-in-Law, with whom, it seems, he left them till he had conducted

(t) *Excuse*. It is the Opinion of several Commentators on this Place, and it is very probable, that *Moses* had another Reason besides his Insufficiency, which made him unwilling to go of this Errand into *Egypt*, and which he was not willing to discover. Just before God appeared to *Moses* in the Bush, and had this discourse with him, we read, *Exod. ii. 25*. That the King of *Egypt* died; that King in whose Reign *Moses* had slain the *Egyptian*, and who sought to apprehend him, to put him to Death for it. The Report of that King's Death might not probably yet have reached *Moses's* Ear. However, he might reasonably think that some of the Kindred of the slain Man were yet living, who might prosecute him for the Murder: And for that Reason he might be unwilling to return to *Egypt* (from whence on that Occasion he fled for his Life) lest he should be taken and executed for that Fact. However, it is observable that

God would not free him from that Fear till he had absolutely resigned, and wholly submitted to his Will in going.

(u) *Instead*. That is, He shall consult thee instead of me, that from thee he may know my Will, and thou shalt impart to him what thou receivest of me. Consonant to this is that of our Saviour *Christ* to his Apostles, *He that beareth you beareth me, &c.*

(w) *God*. By these Words, *Thou shalt be to him* instead of, or as *God*, Commentators shew the Power God now invested *Moses* with, in delivering him this Commission, making him not only Chief over *Aaron*, but the rest of the *Israelites*: For this Name of *God* is no where given to Men, but to signify the Power of Life and Death over them.

(x) *Rod of God*. So it is now called, since God had so signally honoured it, and, as it were, consecrated it to an Holy Use, *Exod. iv. 20*.

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the Children of *Israel* out of *Egypt*; when *Jethro* (y) brought them to him again in the Wilderness.

Moses being thus convinced that God had designed him the Agent in transacting this grand Affair, whilst he was preparing himself for this Journey, to make him more chearfully proceed in it, and to dispel his Fears of being called to Account for his former Actions in *Egypt*, God bids him return thither, assuring him, that those who had a Design against his Life were dead. Then, repeating his former Order, he says, “When thou comest into *Egypt*, be sure to perform all the Miracles I have enabled thee to do; and, to illustrate my Power, I will so harden *Pharaoh’s* Heart, that he shall refuse to let the Children of *Israel* go, till I have slain his Son, even his First-born.”

By the Way, God takes Occasion to put *Moses* in Mind of the Danger of Disobedience, to preserve him from lapsing into it hereafter. It seems, *Moses*, either thro’ Neglect; or Indulgence to his Wife (who was not an *Israelite*) had not yet circumcised his Son *Eliezer*; by which he provoked the Lord so highly, that in the Way he threaten’d to (z) kill him for this Neglect. His Wife *Zipporah*, understanding the Cause of the Divine Displeasure, took a sharp Flint, and immediately circumcised the Child; and, throwing the Foreskin at her Husband’s Feet, she said, “Thou art a Husband of (a) Blood to me.” This being over, the Lord pardon’d *Moses*, and dismissed him to pursue his Journey; which

(y) Brought. See *Exod.* xviii. 2, &c.

(z) Kill him. The Text, in *Exod.* iv. 24. being not particular in the Manner, Interpreters differ about it; but that which seems most probable from the Context is, that *Moses’s* Punishment must be Sickness, or some corporal Visitation upon him; otherwise, if he had been in Health, he, and not *Zipporah* his Wife, would have circumcised the Child.

(a) Blood. Many, and some vastly wide, are the Opinions of the Learned on this Text. Some will have it spoken to the Child that was circumcised; but neither the Words, nor the Circumstances of the

Action can allow that. Undoubtedly, the Word *Blood* here refers to the Circumcision, which was the Cause of its Effusion. Nor do they seem to conjecture aright, who thus interpret this Text: *With the Blood of my Child I preserve and save thee; for, the Neglect of the Child’s being circumcised being thy Fault, I have saved thy Life by the Blood of the Circumcision, which otherwise God might have taken away.* The best Commentators concur in this, and render it with this little Variation, *Thou art the Cause of the shedding the Blood of the Child; for which Reason I call thee a Husband of Blood.*

he did, and soon arrived at his Father-in-Law *Jethro's* House, whom as he acquainted not with the particular Reason of his leaving *Egypt*, so neither does he now say any thing to him of the Vision he had seen, nor the Message he had received from God to deliver to the King of *Egypt*; but, as he had entered himself by Contract into *Jethro's* Service, and become so nearly related as to be his Son-in-Law, he thought it but decent Civility, as well as Reason, to ask his Consent to return to *Egypt* to visit his Brethren, and see whether they were living. *Jethro* readily gave Consent in the usual Form, "Go in Peace."

Moses being now on the Way to *Egypt*, the Lord (*b*) commanded *Aaron* his Brother to go into the Wilderness to meet *Moses*. *Aaron* obeyed the holy Call, and went as far as Mount *Horeb*, where he met his Brother, and embraced him; to whom *Moses* told all that God had commanded him, and the Wonders he was to perform.

The two Brothers thus joined in Commission (tho' *Moses* was the Sovereign) repair to *Egypt*; and summoning the Elders of the People together, *Aaron* delivers the Message which the Lord had sent by *Moses*, and *Moses* straightway confirmed it, by doing the Miracles which God had commanded in the Sight of the People, who thereupon believed, and received them joyfully. And now, all being convinced that the Lord had taken Compassion on the wretched Condition of the Children of *Israel*; that he had visited them in their Affliction, and had taken a Course for their Deliverance, they fell down and worshipped him.

Soon after, they repair to the *Egyptian* Court; and being admitted into the Presence, they delivered their Message to the King in these Words: "Thus saith the Lord God of *Israel*, Let my People go, that they may celebrate a Feast to me in the Desert." The haughty

(*b*) Commanded. Hence it's plain, that *Aaron*, as a Prophet, received a Revelation from God; which is likewise confirmed, 1 Sam. ix. 27. Did not I plainly

appear to the House of thy Father, when they were in Egypt? For Eli was descended from *Aaron*.

Pharaoh affronted at this Freedom of Speech from an enslaved People, profanely demands, “ Who is the Lord, “ whom ye call the God of *Israel*? Am not I sole Monarch here? I own not *Israel*’s God; nor will I let “ you go.” *Moses* and *Aaron*, to inform him whom they meant by the Lord, replied, “ The God of the “ *Hebrews*, whom we adore, hath commanded us to “ offer Sacrifice to him; therefore we beg Leave to go “ three Days Journey into the Desert, that we may pay “ due Adoration to our God, lest he punish us for our “ Disobedience, and you much more for hindring us.” The King incensed at this unusual Liberty they took, and looking upon them as Incendiaries, sharply reprimands them, saying, “ Why do ye hinder the People “ from Work? Because they are numerous, you would “ incite them to rebel: Be gone all to your Labour, “ or I’ll make you sensible of Royal Displeasure.”

The King having thus rudely dismissed *Moses* and *Aaron*, gave Charge to the Task-masters that they should no more give the People Straw to make Brick, as they had done before; but make them go gather Straw for themselves where they could find it; but yet to lay upon them the same Tale of Bricks without Abatement: For, said he, they are idle, and this is but a Pretence to excuse them from their Work. The Task-masters acquainted their Under-Officers with this severe Injunction, who immediately tell it to the People, and they accordingly are forced to wander about the Country to seek for Stubble instead of Straw; the Task-masters at the same Time exacting from them their usual Number of Bricks; which when they were not able to perform, the Under-Officers, who were *Israelites*, and whom the Task-makers had set over them, were called to Account, and beaten. They, not well knowing from whence this Severity proceeded, whether from the Edict of the King, or the Rigour of the Task-masters, complained to the King himself; and laying their Grievance before him, in most humble Manner expostulated

tulated the Matter with him thus : “ Why should the
 “ King deal so severely with his Servants? The Task-
 “ masters allow us no Straw, and yet demand Brick of
 “ us, which is impossible to be done : And tho’ they
 “ are in Fault, yet are we punished.”

The poor *Israelite* Officers, instead of Redress, meet with an Addition to the Cause of their Complaint ; the King tells them they shall have no Straw, and yet deliver the full Tale of Bricks. This Answer gave them much Uneasiness, and drove them almost to Despair ; so that meeting with *Moses* and *Aaron* in the Way as they came from *Pharaoh*, and looking upon them as the Cause of having these heavier Burdens laid upon them, they unadvisedly giving way to their present Passion, discharged their Grief and Anger upon them, saying, “ The Lord (c) revenge us on you ; for ye have made
 “ us hateful and abominable in the Sight of the King
 “ and his Subjects, and have given them (d) Occasion
 “ to oppress us the more.”

This was very afflicting to *Moses*, who expected a more grateful Return for his Care and Concern for them ; wherefore retiring from them, he addressed himself to God in this humble Expostulation : Why, O
 “ Lord, hast thou thus afflicted this People ? For since
 “ I spoke to *Pharaoh* in thy Name, he hath treated them
 “ with more Severity than before ; and they are more
 “ unlikely to be delivered than ever.” *Moses’s* Concern for the Oppression of the *Israelites* made him forget the Promise God had given him, and the Perverseness of *Pharaoh*, which he had foretold : However God, to encourage him, gives him this gracious Answer : “ I
 “ am the Lord, the Almighty God, that appeared to

(c) *Revenge*. Thus the *Chaldee* Paraphrase, and not disagreeable to the *Hebrews*, who often by Metonymy take Judgment for the Bound or End of Judgment. Thus to judge is often used for to revenge.

(d) *Occasion*. The Text is in *Exod. v. 21. Ye have put a sword into their Hand*

to slay us. Which cannot be literally taken here ; for the *Egyptians* had both the Civil and Military Sword always in their Power, to use as they pleased. But this is a Scripture Phrase, and is often used to express any pungent Calamity or Affliction. Thus it is in *Isa. lxvi. 16.* and *Amos ix. 10.*

EXODUS CHAP. VII.

Aarons rod devours y Magicians rods.

30



EXODUS 7. Verse 12.

*For they cast down every man
his rod, and they became serpents: but
Aarons rod swallowed up their rods.*

170.

the Fish were suffocated, and the Inhabitants were forced to dig for Water in new Places to allay their Thirst. And notwithstanding this Plague continued upon them for seven Days, yet *Pharaoh* was still obstinate; and the more, because *Moses* being known to have had his Education among the *Egyptians*, the King concluded, that all this was performed by magical Skill. Wherefore calling for his Magicians, he put them upon the same Trial; who taking some of the Water which the *Egyptians* had digged, by their Incantments they made him believe that they turned it to Blood. And tho' this was but a Delusion, yet it convinc'd *Pharaoh* that what *Moses* and *Aaron* had done, was not the Effect of any supernatural Virtue, but a meer Trick of Art, and thereupon returns resolute to stop the *Israelites*.

But Heaven pursues him with repeated Miracles; for as soon as the seven Days are expired, *Moses* at the Command of God accosts him again, and renews his Instances for the Delivery of the *Israelites*; threatening upon his Refusal to bring upon the Land such prodigious Numbers of Frogs, as should visit him and his Subjects in their most private Recesses. *Pharaoh* regardless of his Threats defies him; upon which *Moses* gives *Aaron* (1) Order to take the Rod, and stretch forth his Hand with it over the River, which in an Instant so affected all the Waters of *Egypt*, that, not waiting for the slow Productions of Nature, the animated Steams unburthen themselves upon the Land in Sholes of Frogs; which immediately invade all Parts, infesting even the Royal Palace with their ungrateful Croaking. Now again *Pharaoh* had recourse to his Magicians, who by their mimick Power so deluded him, that they made him believe they wrought the same Miracle; which harden'd *Pharaoh* for a while; but

(1) Order. It may be observed from *Exod.* vii. 19. and viii. 5. that *Aaron* received Order from *Moses* to perform the Miracles, who was the Director or Sovereign, and gave to *Aaron* the Power delegated to him from God.

the loathsome Plague pursuing him and his People where-ever they went, he is forc'd to apply himself to *Moses* and *Aaron* for Relief, offering to capitulate with their God upon Terms of Permission for them to go and sacrifice to him. *Moses* demands the Time when this shall be put to an Issue, and they both agree upon the next Day. Accordingly *Moses* addresses himself to God, and the Frogs soon died, which the People gathered in Heaps, so that the Land stank of them before they could be dispos'd of.

The Infidel Prince, thinking the God of the *Hebrews* had discharg'd all his Plagues, unfaithfully breaks his Word, and refuses to let the *Israelites* go to serve their God. This Violation so provokes the Almighty, that he resolves to treat the haughty Tyrant in a more surprising manner than he had hitherto done; for before, he first denounced his Judgments, giving him Warning, that he might escape them: But now he will give him no further Notice, and therefore commands *Moses* to direct *Aaron* to stretch out his Rod and strike the Dust with it, that it might become (m) Lice. *Aaron* obeys, and straightway the animated Dust turns into swarms of Vermine, which the Magicians, who had faintly imitated the former Plagues, now attempt in vain; they own their Art out-done, and acknowledge this to be the inimitable Work of a divine Hand.

(m) *Lice*. What Kind of Creature this was, is not certainly known, the Versions and Commentators differing very much in their Opinion of it. The *Septuagint* translate it here, and in *Psal. cv. 31. Knipes*, and so *Philo* and the vulgar Edition retain the Word; which seems to come from the Word *Knizain*, which signifies to prick, and they were a Kind of Gnat. In this *Pliny*, *Columella*, *Hesychius* and *Origen* agree. Yet *Janus* and *Tremelius*, the *French*, *English*, and divers other Translations render it by *Lice*, and *Lice* too might have Wings. It seems to me most probable, that it was some new Kind of Creature, call'd analogically by an old known Name, which is *Perrin's* Conjecture, and is approved by *Ri-*

vet. And this I take to be the Reason why the Magicians could not counterfeit this Miracle, as it was easy for them to do those of the *Serpents*, the *Blood*, and the *Frogs*, which were Things to be had every where. This, I think, may pass for a more probable Cause than the Fancy of the *Hebrews*, who say, that the Devil's Power is bounded to the producing of no Creature less than a Grain of Barley; or than St. *Augustine's* allegorical Reason, and too poetical even for Poetry, who affirms, that the Magicians failed in the third Plague, to shew the Defect of human Philosophy when it comes to the Mystery of the Trinity. But such whimsical Allusions and Conjectures do more Hurt than Good in Divinity.

Yet

EXODUS CHAP. VIII.
The plague of Frogs.

31



EXODUS 8. Verse 6.

*And Aaron stretched out his hand o
ver the waters of Egypt; and the frogs
came up, & covered all the land of Egypt.*

172.

Yet now again, notwithstanding the Obstinaey of *Pharaoh*, who would not in the least hearken to *Moses* and *Aaron*, God condescended to give him another Summons. “ Rise up (says God to *Moses*) early in
 “ the Morning, and meet *Pharaoh* as he comes to
 “ the River: Tell him, Thus saith the Lord; Let my
 “ People go that they may serve me, or I will send
 “ Swarms of (n) Flies upon thee and thy People, which
 “ shall fill their Houses, and cover the Face of the
 “ Earth: And that thou mayst know, that this is
 “ brought as a Judgment upon thee and thy Subjects
 “ for oppressing my People, I will on that Day se-
 “ parate the Land of *Goshen*, in which my Servants
 “ dwell, from the rest of *Egypt*, that the Flies shall
 “ not molest them.” Accordingly, upon *Pharaoh*’s
 not submitting, the next Day Clouds of swarming In-
 sects fill the Air, which in numberless Troops descend
 to the Earth, and with their sullen and unusual Noise
 surprize and affright the wretched Inhabitants. All
 Attempts prove vain and fruitless to remove this in-
 creasing Evil; their most private Recesses cannot se-
 cure them from the poisonous Bitings of these revenge-
 ful Animals, and a Succession of painful Misery in-
 vades them on all Sides. Not *Pharaoh*’s Guards can
 save him from the pungent Attacks of this flying Host,
 which boldly swarm about and seize the very Wea-
 pons they should draw in their Master’s Defence. The
 Sword and Spear are useless to repel this airy Foe,
 whose penetrating Sting is sharper than their Point.
 The Magicians with Confusion look upon this direful
 Plague, and no more pretend to offer at any Imitation:

(n) Flies. So our *English* Translation. St. *Jerem* says, *All Sorts of Flies*. The Septuagint *Kunomtebyan*, a particular Kind of Fly called a *Dog-Fly*, from his Biting. Some translate this a *Mixture of Beasts*: The French, *une meslee de Bêtes*: *Junius* and *Tremellius*, *Colluviem*; and *Josephus* seems to understand it of several Sorts of wild Beasts that infested the Country;

which is not very probable, for the Punishments hitherto were rather trouble-
 some than mortal; tho’ this Punishment of infinite Numbers of small Tormentors is so great a one that God calls them his Army, *Joel* ii. 25. nay, his *Great Army*, the *Locust*, the *Cankerworm*, and the *Caterpillar*, and the *Palmer-worm*, my great army, which I sent among you.

A ge-

A general Horror pervades the Towns and Fields, and all the Country echoes with the Cries of tortured Men and Cattle. *Pharaoh* not able to endure this Plague, calls presently for *Moses* and *Aaron*, and in a fullen discontented Tone bids them go and sacrifice to their God, but not beyond the Bounds of *Egypt*. He was desirous of Relief, but unwilling to part with a People, by whose Slavery he had reaped so great Advantage; and being a Stranger and Enemy to the true God, he did not conceive, that the *Israelites* could not acceptably sacrifice to their God whilst under the *Egyptian* Bondage. *Moses*, not willing to provoke, but rather convince *Pharaoh*, discreetly answered; We cannot sacrifice to our God in this Land, for that would be an (o) Affront to the *Egyptians*, and they will be revenged on us; permit us therefore to avoid their Resentment, by going three Days Journey into the Wilderness, and sacrifice to our God as he hath commanded us. If nothing else will serve you, said *Pharaoh*, but to go into the Desert, I will let you go, but not far: And in Return for this Concession, intreat your God to remove this Plague. *Moses* promised to intercede for him, but cautions *Pharaoh* to be sincere in his Grant; and being gone from his Presence address'd himself to God to remove the Plague of Flies. His Prayers are heard, and the Insects take their Flight; but *Pharaoh* no sooner found himself deliver'd from this Judgment, but returns to his former Obstinacy, and positively forbid the *Israelites* to stir out of his Dominions.

Upon this high Provocation God sent *Moses* again to *Pharaoh* with this Message: "Thus saith the God
 " of the *Hebrews*; Let my People go that they may
 " serve me, or be assured I will visit all thy Cattle
 " that are in the Field with a grievous Murrain; and

(o) *Affront*. That is, if we should sacrifice those Creatures which the *Egyptians* worship for Gods, as the Ox and

the Sheep, they will be affronted to see us sacrifice their Gods to our God.

“ to make thee still more sensible of my Omnipotence,
 “ I will, by a wonderful Distinction, preserve the Cattle
 “ of my People, whilst I destroy those of the *Egypt-*
 “ *tians.*” This, by *Pharaoh’s* Obstinacy, was fatally
 verified upon the *Egyptians* Cattle the next Day : The
 generous Horse loaths his full Manger and loved Pa-
 stures, and sinks under his Rider ; the Ass and Camel
 can no longer support their Burdens, or their own
 Weight ; the labouring Ox drops down dead before
 the Plough ; the harmless Sheep die bleating, and the
 faithful Dogs lie gasping by them.

Though *Pharaoh* saw one Part of Nature extinct
 before his Eyes, he continued his former Temper, and
 resolved still to brave Heaven with his impious Per-
 verseness : And remembering what *Moses* had said of the
 Preservation of the *Israelites* Cattle, he sends to *Goshen*
 to learn how it had fared with them, and is assured
 there was not one of the Cattle of the *Israelites* dead ;
 by which he might have seen, that this was no Casu-
 alty, but a direct Judgment upon him, exactly answer-
 ing the divine Prediction. Notwithstanding this, he
 will not be convinced, but continues in his former
 Resolution, not to let the *Israelites* go.

Therefore, since neither Admonitions nor Threats
 will prevail upon his obdurate Heart, God resolves to
 surprize him with a Plague, without giving him any
 Warning ; and immediately commands *Moses* and *Aaron*
 to take Handfuls of Ashes from the Furnace, and be-
 fore *Pharaoh’s* Face to throw them in the Air. The
 pregnant Ashes soon spread the dire Contagion, and
 the tainted Air infects the *Egyptians* Blood with its poi-
 sonous Influence ; which appears upon their Skin in
 swelling (p) Scabs and Ulcers, and their whole Con-

(p) Scabs, &c. This by *Moses*, *Exod. ix.*
20. is call’d *Ulcus inflationum germinans in*
homine, &c. Sprouting out with Blains,
 &c. which *Junius* and *Tremellius* render,
Erumpens multis pullulis. This, in *Deut.*
xviii. 27. is one of the Curses with which
 Disobedience to God is threaten’d, *The*
Lord shall smite thee with the Bitch of E-

gypt, &c. From hence I believe came the
 Calumny, which *Trog. Pompeius*, *Diod.*
Siculus, *Tacitus*, and other Heathens cast
 upon the *Hebrews*, *viz.* that they were
 expelled *Egypt* for being scabbed and le-
 prous ; which *M. Ake* was easy ; instead
 of being dismissed for having brought
 those Diseases upon the *Egyptians*.

stitution became a noisome Spring of Sores. This Plague was so torturing, that the Magicians (who, possibly, once more would have tried their Skill, to see if they could regain their Credit) were not able to stand before *Moses*, for it affected them as well as the rest of the *Egyptians*.

And now *Pharaoh*, whose Obstinacy before proceeded from his natural Aversion to the Servants of the True God, is judicially harden'd by the Almighty Lord, who resolves to make him a Monument of his Power to all Posterity. He makes the Powers of Heaven the Instruments of his Revenge ; and, calling to *Moses*, he gives him this Charge: “ Go early in the Morning to
“ the King of *Egypt*, and tell him, That I the God of
“ the *Hebrews* demand the Liberty of my People, that
“ they may worship me ; which if he refuse, he may
“ be assured I will shower my (q) Plagues upon him
“ and his People ; and I will make him know, that I
“ am the only God on Earth. Say further to him :
“ (r) If, when lately I smote the Cattle with the Mur-
“ rain, I had smitten thee and thy People with Pesti-
“ lence, thou hadst been cut off from the Earth. But
“ I have reserved thee to shew my Power upon, and,
“ by the Judgments I shall inflict upon thee, I will
“ publish my Name to all the World. Oppress
“ not, nor detain my People ; for, if thou dost,
“ to (s) Morrow by this Time (unless thou sub-
“ mittest thyself) I will send such a Storm of Hail
“ from Heaven upon *Egypt*, as never was known

(q) *Plagues*. By Plagues, in this Place, (*viz.* *Exod.* ix. 14) is not meant, that God would send all the Plagues which he afterwards inflicted successively, but those which attended this Plague from Heaven, as Hail, Thunder, Lightning, and Rain.

(r) *If, &c.* Here God shews that he wanted not Power to destroy *Pharaoh* and his Subjects for oppressing his People *Israel* ; but that he reserved him for greater Punishment : And therefore the *Chaldee Paraphrase* renders *Exod.* ix. 15. *If, when I lately smote the Cattle with the*

Murrain, I had smitten thee and thy People with Pestilence, thou hadst been cut off from the Earth. And this God said, to let the *Egyptians* know, that he did not do this only to threaten them, but that he was able to cut them off, when he pleased, by the same Power that he before destroyed the Cattle.

(s) *Morrow*. It is very common in Scripture to find the particular Time expressed ; which is used only to shew the Certainty of Providence.

“ since

EXODUS CHAP. IX.
The plague of Thunder & Hail.

32



EXODUS 9. Verse 24.

*So there was hail, and fire mingled with
the hail, very grievous, such as there was
none like it in all the land of Egypt.*

177.

“ since it was(*t*) a Nation. And that thou mayest not
 “ lose what Cattle the Murrain left (which being
 “ not in the Field escaped that Plague) send thy Ser-
 “ vants, and let them drive them under Shelter; for
 “ upon every Man and Beast, which shall be found
 “ in the Field, the Storm shall fall, and they shall
 “ surely die.”

This threatening Message did not so far affect *Pharaoh* as to take Care of himself or People; but some of them, who had been (*u*) Witnesses of the dreadful Wrath of God, made a prudent Use of the divine Caution, and housed their Cattle in Time; by which Means they were preserved.

And now the Time appointed being come, *Moses* attends the harden'd King, and to convince him of the Truth of what he had threaten'd him with, waves his Wand in the Air, which soon began to murmur in imperfect Sounds, till the full-charged Clouds with impetuous Force burst and discharged themselves in such terrible Peals of Thunder, as shook the whole Frame of Nature. This is succeeded by a stony Shower of monstrous Hail, such as Winter never yet produced from her stormy Magazines, which cover'd the Ground with the scatter'd Ruins of Trees and Houses, and the dead Bodies of Men and Beasts. Nor does the divine Vengeance stop here; the Heavens become a Body of liquid Fire, which darting on the Ground glides o'er the Waters, and every Place with dreadful Horror. This shocks the haughty Tyrant, who seeing Nature (as he imagined) ready to dissolve, melts into Penitence, and confesses himself guilty. But this being an Act of Necessity, not of Virtue, it dies with his Fear, which *Moses* foresaw; for when *Pharaoh* beg'd him

(*t*) *A Nation.* Egypt was first inhabited by *Mesraim* (whence it is called in Hebrew, *Mesraim*, and to this Day by the Turks, *Mesra*) the Son of *Cham*.

(*u*) *Witnesses.* *Exod. ix. 20.* It is said of those that secured their Cattle by

housing them before the Storm, that *they feared the Lord*; which implies not a reverential Fear, but a servile Fear, into which they had been terrified by the Judgments God had inflicted on them.

to intercede to God for him, and to remove this Plague, *Moses* tells him, he will answer his Request, but assures him he knows he does not mean sincerely, and that his Repentance was only the Effect of his Fright. Of this the Lord (as he had done before) gave *Moses* Notice: “ I have harden’d his Heart, *said he*, and the Hearts
 “ of his Servants, that I may shew these my Wonders
 “ before them, and that thou mayst tell in the hearing
 “ of thy Sons, and the *Israelites* to succeeding Gene-
 “ rations, what Prodigies I have wrought in *Egypt*,
 “ that ye may all know, that I am the Lord, the Al-
 “ mighty *Jehovah*. Wherefore go to *Pharaoh*, and
 “ tell him ; Thus saith the Lord God of the *Hebrews*,
 “ Why dost thou persist in thy Obstinacy ? Let my
 “ People go, that they may serve me, or I will bring
 “ the Locust into thy Land to morrow, which shall
 “ come in such Swarms, as shall cover the Surface of
 “ the Earth, and devour all the (w) Products of it that
 “ have escaped the former Plagues. And this shall prove
 “ such a Plague as none of thy Predecessors ever saw.

Moses, having deliver’d this Message to *Pharaoh*, withdrew ; which the Courtiers perceiving, and fearing *Moses* was gone to call down more Plagues upon them, very roughly accost their King, desiring him to let the *Israelites* go to serve their God, lest he destroy them all for his Obstinacy. Their Importunity prevailed more than God’s Threats and Judgments ; therefore sending for *Moses* and *Aaron*, he told them they might go and serve their God ; but only the Men, not Women or Children. *Moses* insisted upon all the *Israelites* going, young and old, Sons and Daughters ; nay, and their Flocks and Herds : “ For we must hold a Feast,
 “ *says he*, to the mighty *Jehovah*, and all must be at it.” This put *Pharaoh* out of Temper, for he look’d upon this Demand as very insolent ; therefore he bad them look to it, and consider well what they insisted on, and in a very threatening manner dismiss’d them.

(w) *Products*. That is, the Wheat and the Rye, *Exod.* ix. 32. which before had not sprouted out of the Earth.

Moses being thus again repulsed, by God's Command, stretched out his Hand with the Rod in it, and immediately a (x) scorching hot Wind blew all that Day and the Night following, which by next Morning drove endless Legions of devouring (y) Locusts, which left the Earth as naked and depopulate, as if the Northern Storms of Winter had invaded it. The happy Product of the fertile *Nile*, and all that bountiful Nature afforded, was carried off by these airy Pillagers. *Pharaoh* began to be a little more sensibly touch'd with this Plague than any of the former; for he plainly foresaw that the Destruction of the Fruits of the Earth must in Time prove the Destruction of Man and Beast; therefore calling hastily for *Moses* and *Aaron*, he in a more suppliant Manner than usual addresses himself to them: "I have indeed offended *Jehovah* your God, in refusing to obey his Command, and you in breaking my Word so often with you; forgive me this Offence, and intreat your God to avert this Judgment, that I and my People perish not by devouring Famine." *Moses* answers his Request,

(x) *Scorching, &c.* Our Translation has *East Wind*. The Vulgar has *Ventum urentem*, a burning Wind. The *Septuagint*, a South Wind; which Opinion I follow, (tho' the *Jews* will unanimously have it to be an *East Wind*) because the South Parts of *Africa* were most infested with Locusts, where they are in some Places the chief Food of the Inhabitants; so that from hence by a Southerly or South-Easterly Wind they might easily be driven; for I cannot agree with some, that the hot Wind blowing all Day and Night produced them.

(y) *Locusts*. This is the Creature which we properly call a Grass-hopper. Wonderful are the Accounts which Authors report of these Kinds of Armies of Locusts, and of the Order and Regularity of their Marches. *Aldrovandus* and *Finnelius* say, That in the Year of our Lord 852, they were seen to fly over twenty Miles in *Germany* in one Day, in manner of a formed Army, divided into several Squadrons, and having their Quarters apart when they rested: That the

Captain marched a Day's Journey before the rest, to choose the most opportune Places for their Camp: That they never removed till Sun rising; at which Time they went away in as much Order as an Army of Men could do: That at last having done great Mischief wheresoever they passed, after Prayers made to God, they were driven by a violent Wind into the *Belgick Ocean*, and there drowned; but being cast again by the Sea upon the Shore, caused a great Pestilence in the Country. Some add, that they covered an hundred and forty Acres of Land at a Time. St. *Jerome* upon *Joel* speaks thus: "When the Armies of Locusts came lately into these Parts, and filled all the Air, they flew in so great Order, that Slates in a Pavement cannot be laid more regularly, neither did they stir one Inch out of their Ranks." There are reckon'd thirty several Sorts of Locusts by *Pliny*, and (if we may believe him) some of three Foot long. See *I. 11. c. 29.*

and immediately retiring, prayed to God, who by a strong Westerly Wind drove the Locusts into the (z) *Red-Sea*.

This Plague thus removed, *Pharaoh* returns to his former Obstinacy and Contempt of God's Commands, and refuses to let the *Israelites* go. Wherefore God bids *Moses* stretch forth his Hand towards Heaven, that there might be a Darkness over the Land of *Egypt*, so thick that it might be (a) felt. *Moses* obeys the heavenly Command, and immediately from the Caverns of eternal Night such solid Clouds of Darkness invaded the Sky, that Nature all at once seem'd to be involv'd in one dreadful Eclipse; the Sun no longer encouraged the lower World with his chearful Beams; the Moon, with the Stars, her gawdy Sanhedrim of borrowed Light, no more illuminate the darken'd Air; and all Things put on the dismal Aspect of Death, as if Nature were returning to her original Chaos. This Scene of Horror lasted for three Days, which so affected the haughty King, that though he had long stood unmoveable against the Threatnings and Judgments of God; yet now fearing an universal Dissolution, and

(z) *Red-Sea*. Various are the Opinions of Interpreters about the Epithet *Red* given to this Sea. Some will have it so called from the Reflection of the Sun upon it from the Red Mountains near it. Others, that it is naturally *Red* of itself. *Pliny*, lib. 6. cap. 23. says, it is called by the *Greeks*, *Erythreum Mare*, or *Red Sea*, from *Erythra* the King, and Son of *Persus*, whose Sepulchre is reported to be in *Tirina*, an Island of the *Red Sea*. Others are of Opinion, that it is called so from the *Red Sand* or *Coral*, with which this Sea abounds; and this they confirm from *Pliny*, who, l. 32. c. 2. owns that it abounds in *Coral*. But whatever the Versions render it, it's certain the *Hebrew* Word *Suph* signifies a Bound, and it is by them called the *Sea of the Bound*, because of the Boundaries between *Arabia* and the *Holy Land*, not far distant from it. The Word *Suph* also signifies a *Storm*, and thence it is also called the *Stormy Sea*. It likewise signifies *Sedge*,

or a *Rush*, and thence called the *Sedgy* or *Rushy Sea*. See the Note on the next Letter.

(a) *Felt*. So the *Septuagint* and most Translations render it. Some will have this to be an Hyperbolical Expression, to set forth the Excess of this Plague: Tho' whether this Darkness was really in the Air, or only in their Eyes, which might be blinded for a Time; or whether a Suspension of Light from the Act of Illumination in that Country; or whether it were from a black, thick and damp Vapour, which possess'd all the Air, it is impossible to determine. I fancy that the Darkness of Hell below, which is called *Utter Darkness*, arose and overshadowed the Land; and for this I am authorized by the *Wisdom of Solomon*, xvii. 13. where he calls it a Night that came upon them out of the *Dungeon of Hell*; and therefore was the more proper to be (as he says after) an Image of that Darkness which should afterwards receive them.

frighted

EXODUS CHAP. X.

The plague of Darkneſs.

33



EXODUS 10. Verſe 22.

*Moses ſtreiched forth his hand toward
heaven, and there was a thick darkneſs
in all the land of Egypt three days.*

181.

frighted at the continual^(b) Terrors of this long Night, he begins to give Way, and calling for *Moses*, he says to him, “Ye may go with your little ones and serve the Lord ; but for my Security, I will have you leave your Flocks and Herds behind you.” This was a poor Advance more than what he had before offer’d, and which *Moses* peremptorily rejects ; assuring him, that it was the express Command of their God to remove with all their Substance, and that they knew not in what Manner they were to offer Sacrifice to their God, till they came to the Wilderness. This Proposal so offended *Pharaoh*, that in great Displeasure and Impatience he commands him to be gone ; and assures him, that if he ever again appear before him, it should cost him his Life. *Moses* takes him at his Word, and promises never more to see his Face ; but before he left the Presence, he denounces this Judgment to him : “ Thus saith the Lord, About Midnight will I enter *Egypt*, and all the First-born of the Land shall die, from the First-born of *Pharaoh* that should succeed him in the Throne, to the First-born of the Servant in the Mill ; and all the First-born of Beasts shall die.” And to possess *Pharaoh* and his Subjects with the greater Fear of this Judgment, he told them, there should be such great Lamentation thro’ all *Egypt* as never was known before : And to convince them of his Care and Indulgence of his own People, he tells the *Egyptians*, that not the least Harm should befall the *Israelites*. And tho’ the King still bids him Defiance, to let him see he despised his Threats, he tells him, he will so humble his Subjects with the succeeding Plague, that even his Counsellors and prime Ministers of State should come and fall down at his Feet and intreat him and the *Israelites* to be gone :

^(b) *Terrors*. It is the Opinion of several, that during this three Days Darkness, the *Egyptians* were frightened with terrible Visions and Spectres ; which Opinion is very much strengthened by

Wisdom, xvii. 6, 14. and *Psalms* lxxviii. 50. Undoubtedly from such unusual Darkness they thought the whole Order of the World to be upset and dissolved.

And after that, said *Moses*, I will go out. Having thus deliver'd his last Message to the King of *Egypt*, with a more than usual Warmth of Zeal, he took his Leave.

The *Israelites*, during their long and grievous Bondage, were Possessors of no great Wealth, their tyrannical Masters, no Doubt, taking Care to keep them bare enough; therefore God, to encourage *Moses* to support them in their Deliverance, promises them Favour in the Eyes of the *Egyptians*, with Instruction to borrow of them the most valuable Things they had.

It was on the fourteenth Day of the first (c) Month that *Moses* took his Leave of *Pharaoh*: And God, having predetermined his People's Deliverance at that Time, had instituted the Passover some Days before, and given Direction to *Moses* how it should be observed; which was after this Manner. Every Family of *Israel* (or if the Family was too little, two neighbouring Families joining together) was on the tenth Day of this Month to take a Lamb, or Kid, and shut it up till the fourteenth Day of this Month; and then it was to be killed. The Lamb or Kid must be a Male of the first Year, and without Blemish: [A Type of Christ, who was perfectly innocent.] When it was killed, they were to take a Bunch of Hyssop, and dipping it in the Blood, (which for that End was preserved in a Vessel) they were to wipe the upper Doorpost, and the Side-posts of the outer Door of every House where they did eat it, and they were not to stir

(c) *Month*. The *Israelites*, till they had been Captives in *Babylon*, which was about eight hundred Years after they came out of *Egypt*, counted their Months without any Name, according to their Number, the First, Second, Third Month, &c. And before their coming out of *Egypt*, they began their Year in that Month, which was afterwards called *Tisri* (which took in Part of the seventh and Part of the eighth Month with us) and they continued always after to begin their Year with that Month for Civil Affairs. According to which Computa-

tion, that Month, which was afterwards called *Nisan*, in which God delivered *Israel* out of *Egypt*, was their seventh. But in Honour of that great Work, God appointed, (*Exod. xii. 2.*) that *this should be the Beginning of Months, the first Month in the Year to them*: That is, with respect to their most solemn Feasts, and religious Affairs (as for their Policies they reckoned from *September*.) And this *Nisan* answers to Part of those two Months, which from the *Heathen Romans* are commonly called *March* and *April*. See *Gedwin*, l. 3. c. 1.

out

out of the House till the next Morning. This was done to the Intent, that when the Angel of the Lord should go from House to House through all *Egypt*, to slay the First-born of both Man and Beast of the *Egyptians*, he seeing the Blood smeared on the Door-posts, might pass over those Houses, wherein the *Israelites* were eating the Lamb or Kid, without doing them any Hurt: And from the Angel's thus passing over their Houses, this Institution was called the Passover. The Lamb or Kid was to be eaten neither raw nor sodden, but roasted with Fire, and to be dress'd whole; nor might a Bone of it be broken. It was to be eaten with unleavened Bread, and with bitter Herbs, in Memory of the severe Bondage they had undergone in *Egypt*. If there remained more than could be eaten, it was to be burnt; and no Stranger might eat of it, unless he was circumcised. As to the Manner of eating it, at this Time only, they were to eat it as in haste, with their Cloaths on, and their Staves in their Hands: Which Ceremony shew'd their eager Desire of Deliverance, and their Readiness for it.

All Things thus prepared for their Departure, at Midnight the (d) Lord smote all the First-born in the Land of *Egypt*, from the First-born of *Pharaoh*, to the First-born of the (e) Captive that was in the Dun-

(d) *Lord*. Some think God inflicted this Plague upon the *Egyptians* immediately himself; because he says, *Exod. xi. 14. About Midnight will I go out into the Midst of Egypt. And to the same Effect, Ch. xii. 12. But it is an ordinary Manner of Speech to attribute that to God, which is done by one of his Angels; and that this was an Angel, appears out of Ch. xii. 23. The Lord will pass over the Door, and will not suffer the Destroyer to come into your Houses to smite you. From which Place, and Psalm lxxviii. 49. where it is said of the Egyptians, He cast his Wrath upon them, by sending evil Angels among them; some collect, that God used here the Ministry of an evil Angel: But it cannot be supposed, that God and the Magicians had the same Agents; and that Text of the Psalm is perhaps ill translated. Junius and Tremellius under-*

stand by it Moses and Aaron, as Messengers of Evil; and if we interpret it (as others) of Angels, it were better rendered in English, Destroying or Punishing Angels, Inflicters of Evil upon them. I attribute this Infliction to the Archangel Michael: First, because it was he by Name, who fought with the Dragon, and smote him and his Angels, Rev. xii. 17. Secondly, because in Daniel x. 13. he is mentioned as an Angel of War. And lastly, because the very Name is said to signify, the smiting of God. Besides, the Wisdom of Solomon, Ch. xviii. v. 14, 15. 16. gives the same Hint.

(e) *Captive*. That is, those meaner Servants, that are put to grinding, as *Samson* afterwards was, when he had lost at once both his Eyes and Liberty, *Judges xv. 21.*

geon; and all the First-born of the Cattle were smitten, as the Lord had that Morning denounced to *Pharaoh* and *Moses*. The Infidel King and his frightened Subjects now believe the God of *Israel* to be in earnest with them; they wake each other with their dismal Cries, and the Horror of the Night adds to their Confusion; the expiring Groans of their beloved First-born deeply affect them, and they expect a Succession of Death upon themselves: Which *Pharaoh* hoping to avert, in Haste sends for *Moses* and *Aaron*, and commands them to be gone with all Speed. “Get you
 “forth, *says he*, from among my People, both you and
 “the Children of *Israel*, and go serve your God as ye
 “have said; and take your Flocks and your Herds,
 “as ye demanded, and be gone: I’ll stand no longer on
 “Terms with you, only pray for me, that this Plague
 “may go no further.” Nor were the People less importunate for them to be gone; for they concluded, if the *Israelites* tarried any longer among them, that they should all die.

Moses having by God’s exprefs(*f*) Command directed the Children of *Israel* to borrow of their *Egyptian* Neighbours Jewels of Silver and Gold, and the Lord having disposed the *Egyptians* to lend them what they asked for, they by these Means(*g*) spoiled the *Egyptians* of their most valuable Things: Nay, so urgent were they to have the *Israelites* gone, that they forced them away, not suffering them to finish their Bread, but obliging them to tie up their Dough in Cloths, and carry it away at their Backs unbaked. Thus after *Egypt* was in a Manner destroyed, and the *Egyptians* of all Ranks had suffered so deeply for detaining the *Israelites*, they now on a sudden thrust them out, as God had (*b*) foretold, and drove them away in Haste.

(*f*) *Command.* See *Exod.* xi. 2, 3.

(*g*) *Spoiled.* This was not to be drawn into an Example, how excusable and justifiable soever in the *Israelites*, on the Account that God, who is the Sovereign Lord of all, both Persons and Things,

did so order it; and that it might be looked on as a just Retribution for the many and great Injuries done by the *Egyptians* to the *Israelites*.

(*b*) *Foretold.* See *Exod.* xi. 1.

Not.

EXODUS CHAP. XII.
The death of the first born in Egypt.

34



EXODUS 12. Verse 29.

*And it came to pass, that at mid-
night, the Lord smote all y^e first born
in the land of Egypt etc.*

184.

Notwithstanding which, *Moses* did not forget to take the Bones of (i) *Joseph*, which he, dying in the Faith of their Deliverance, had solemnly engaged the Children of *Israel* to (k) carry up out of *Egypt* with them, and which had now lain incoffin'd there more than a hundred and forty Years.

The Place of general Rendezvous for the *Israelites* was (l) *Rameses*, the chief City of *Goshen*; from whence, on the fifteenth Day of their (m) first Month, they set forward as regularly as a well-ordered Army, being in Number about six hundred thousand Men, besides Children, and marched to *Succoth*. With them went a mixed Multitude that were not *Israelites*, but Strangers of several Nations, who, having seen the Calamities that *Egypt* had suffered for *Israel's* Sake, chose rather to seek their Fortunes with the *Israelites*, than tarry in a Country almost made desolate.

And now, whilst their Deliverance was fresh in their Memory, God, by *Moses*, commanded the People of *Israel*, that, when they should be brought into the Land of *Canaan*, they should set apart, and devote unto the Lord their First-born both of Man and Beast, in (n) Remembrance that God, for their Sakes, had slain all the First-born in *Egypt*.

The

(i) *Joseph*. *Exod.* xiii. 19.

(k) *Carry*. *Gen.* i. 25.

(l) *Rameses*. *Exod.* xii. 37.

(m) *First Month*. This was afterwards called *Nisan*, and *Abib*, which takes in Part of the first, and Part of the second Month with us.

(n) *Remembrance*. This Remembrance is twice express'd in the thirteenth of *Exod.* v. 9, 16. and undoubtedly cannot be taken in a literal Sense. The *Jews*, indeed, and those that are for translating all according to the Letter, have fallen into such ridiculous Fopperies, as excite the Scorn or Compassion of all, who are but Masters of the least Reason. St. *Jerome* observes, that the Superstition of their *Phylacteries* owes its Rise to their having taken literally the Commandments which God had given them in *Exod.* xiii. 9, 16.

to bind his Laws for a Sign on their Hands, and to have them as Frontlets before their Eyes; that is, to obey them and keep them in Remembrance; or, as the Margin in our *English* Version, Thou shalt have a continual Remembrance thereof, as of a Thing that is in thy Hand, or before thy Eyes. But the literal Translation, which the Pharisees (who on other Occasions were too much given to Allegories) have put on the Words, has made them believe, that they contained an express Precept of writing them on a Piece of Parchment, with a great deal of Formality and Ceremony; and according to the literal Version of the Text, used to bind them to their Forehead and left Arm with great Devotion; so that those who carried them most frequently were look'd upon as most religious, tho' at

The *Israelites* being to dislodge from *Succoth*, the Lord, for their Encouragement and Security, went before them, in the Day-time in a Pillar of Cloud, and by Night in a Pillar of Fire, to direct and guide them; and the *Philistines* Country was the nearest for them to pass; yet, lest they, seeing the *Philistines* with an armed Force oppose their Passage, should repent of their Deliverance, and wilfully turn back to *Egypt*, he led them about through the Way of the Wilderness of the *Red-Sea*, and marching to *Etham* they incamped there on the Borders of the Wilderness, which took its Name from that Place. From thence drawing them down more to the *Red-Sea*, he caused them to incamp there, between the Straits of the Mountains, in Sight of the Sea. This God did to intice *Pharaoh* to pursue them from the Prospect he might have of Advantage from the Place, where he might see them inclos'd on all Sides, without any Possibility of escaping. This was the divine Stratagem, that the Almighty *Jehovah* might more fully triumph over the *Egyptian* Tyrant: For he had told *Moses*, that *Pharaoh* would say, They were intangled in the Wilderness; and that he would harden *Pharaoh's* Heart, that he should pursue them, and be destroyed. Which succeeded accordingly; for, after the *Egyptians* had buried their dead First-born, *Pharaoh*, being told that the *Israelites* were gone, and concluding, from their long and speedy Marches, that they did fly indeed, repented that he had let them go: His Bounty in dismissing the enslaved *Israelites* scarce survives his Deliverance from the Angel's slaughtering Hand, and Rage and Revenge succeed to his

at the Bottom there is nothing more superstitious and ridiculous. Now in this Place God can't be supposed to mean any thing of these Superstitions; for he does not speak of the Law of the Decalogue, which the *Jews* used to wear in their *Phylacteries*, but of the Precept of the *Passover* and *Unleavened Bread*, which God commanded them to remember,

and that it might for ever be observed by them, as if it were pendulous, or hanging before their Eyes. The *Septuagint* render this, *an immovable Sign or Monument*; which cannot be supposed to be material *Phylacteries*, but a Token or Hint to put them in Mind of their Gratitude to Almighty God for their Deliverance,

late

late Fear and Grief for the Death of the First-born : He forgets the Almighty Power, that by a Succession of Plagues had so lately afflicted him and his People, and, regardless of the Danger of provoking it again, blindly pursues his own Fate, instead of the *Israelites*.

With all the Force that he could so suddenly raise, he put himself upon the Pursuit, in order to reduce them to his Subjection again. He had with him six hundred chosen (o) Chariots, and all the Chariots of *Egypt* besides, that could be got ready at so short a Warning, with their Commanders, and (p) Horsemen ; with which he pursued them ; and on the sixth Day after their Departure out of *Egypt* he came up with them, and found them incamped by the Sea ; so that, as he had proposed to himself, he found the *Israelites* beset on all Sides, the Sea in Front, huge Mountains on their Flank, and his own Army in their Rear. The Sight of this Army, and their old Oppressor at the Head of them, struck Terror into the poor *Israelites*, who, soon forgetting their new-gotten Liberty, betray a servile Mind, and envy the slavish Condition they but lately deplored. They reproach *Moses* as the Author of all their imaginary Woes, and wish to resume the Yoke they had but now shaken off : Long Custom had inured them to a State of Slavery, and continual Servitude of Body imbas'd their Spirits. But pious *Moses*, not resenting their reproachful Taunts, but pitying their abject Fear, cheers them up with the Assurance of God's Protection and Care : " The Lord, " *saieth he*, will fight for you, and compleat your " Deliverance ; and this numerous Army of the *Egypt-* " *tians*, which now terrifies you, shall no more af- " fright or molest you." *Moses*, before this encourag-

(o) *Chariots*. These are the first Chariots that were used in War ; in which it was the Custom long after for Soldiers to fight. They were armed with Scythes, and, being drawn by Horses against the Enemy, they cut down all in their Way ; the Men in them using Darts and Spears,

and such like offensive Weapons, to annoy the Enemy.

(p) *Horsemen*. *Josephus* writes, that, besides these Chariots, *Pharaoh* took with him fifty thousand Horsemen, and two hundred thousand Footmen.

ing Assurance, had address'd himself to God, who admonish'd him no more at this Juncture to apply himself to him, but to press the murmuring *Israelites* to move forward, giving him Instructions how to secure his People, and afflict their Enemies. The sacred Rod, by which *Moses* had formerly wrought so many Miracles, still retains its Virtues, as inimitable by *Egyptian* Magick as before; but now more fatally destructive. "Lift up thy Rod, said the Lord, and stretch thy Hand over the Sea, and divide it, and the Children of *Israel* shall go on dry Land (p) through the midst of the Sea; and I will harden the Hearts of the *Egyptians*, that they shall pursue them; and there will I get me Honour upon the Ruin of *Pharaoh* and his mighty Army."

And now, to let the faint-hearted servile *Israelites* see, that they were Heaven's peculiar Care, the Angel of God, which went before the Camp of *Israel* in the Pillar of the Cloud, removed and went behind them; by which Means it kept the two Camps apart all Night; and the cloudy Side, being next the *Egyptians*, cast a Darkness towards them; but the fiery Side, being next to the *Israelites*, gave them Light.

Israel being thus secured from the terrifying Sight of their Enemies, *Moses* waves the sacred Rod over the Sea, and immediately a strong East-Wind blew, and drove the Sea back from the Land, and, dividing the Waters, made a dry and safe Passage for the *Israelites*, who, under the Conduct of their great Guide, enter the sandy Plain, and with Amazement beheld the (till then) secret Wonders of the Deep: Wall'd

(b) *Through*. That the *Israelites* went not directly cross the Sea from Shore to Shore, but took a semicircular Compass in the Sea (according as the Waters were cast up for them) and return'd on Shore on the same Side, is the Opinion of many learned Men, both ancient and modern. And indeed their Going out of the Wilderness of *Etiam* into the Sea

(as it appears they did, *Exod.* xiii. 20. compared with *Cb.* xiv. v. 2.) and their Coming out of the Sea into the Wilderness of *Etiam* again (as it is plain they did, and went three Days Journey in the Wilderness of *Etiam*, after they came out at the Sea, *Numb.* xxxiii. 8.) gives much Countenance to that Opinion.

with the Floods, they boldly march on, and instead of being terrified with the Sight of a pursuing Enemy, are entertained with the pleasing View of the Sea's old Spoils, and the Treasures of the divided Main. The *Egyptians* blind with Fury and Revenge pursue the Tract, and not suspecting but that they with their Chariots and Horsemen might safely follow where the *Israelites* being but Footmen went before, enter in after them to the midst of the Sea. But when in the Morning (q) Watch the Lord had looked through the Pillar of Fire and Cloud upon the *Egyptians*, and throwing their Chariots off the Wheels, had disordered their Army, the *Egyptians* saw their Error, and said one to another, "Let us fly from the Face of *Israel*; for *Jehovah* fighteth for them against us." But it was now too late to fly; for *Moses* at God's Command waving the sacred Wand again, the Sea returns to its Strength. The liquid Troops on both Sides take the Signal, and at once uniting cover the thirsty Bottom, whilst Horror and Confusion invade the frightened *Egyptians*: They hear and see the roaring Waves break loose from their invisible Chain, and with helpless Speed endeavour to avoid their relentless Fury; but in vain: The mighty God of *Jacob* will avenge himself on the obstinate Infidels, and their Ruin shall be a lasting Monument of his Justice and Vengeance. Thus did the Lord rescue the *Israelites* from the King of *Egypt* and his mighty Army; which being cast on the Shore, was a delightful Spectacle to the *Israelites*, and a Confirmation of the Power of their Almighty God, who had delivered them (as the *Egyptians* poorly imagined) from inevitable Ruin. This created an awful Reverence in them, not only to God himself, but to his Servant *Moses*, their happy Guide, and by whose Hand God had wrought so many Wonders for their Preservation and Safety.

(q) *Watch*. This is reckoned to begin at the *third*, and reach to the *sixth* Hour in the Morning.

Being now safely got to Shore again, *Moses* and the *Israelites* in grateful Acknowledgment of their Deliverance sung a triumphant (r) Song; in which *Miriam* the Prophetess, Sister to *Moses* and *Aaron*, joined, taking a Timbrel in her Hand, and followed by the *Israelitish* Women with Timbrels and Dances, answer'd the Men, repeating alternately some Parts of the Song.

M O S E S ' s S O N G .

*The Lord's Triumphant Name let all rehearse,
Praise the dread Maker of the Universe !*

*The Horse, whom rich Caparisons adorn,
Proud Riders by the generous Coursers borne,
At once have slept their everlasting Sleep,
At once lie bury'd in th' Arabian Deep.*

*Great God of War ! We will thy Works proclaim,
Thy wondrous Works ! Jehovah is thy Name.
Our Saviour Thou, our Strength, our Song, our Praise,
Our Fathers God, thy glorious Name we'll raise.
For Thee a stately Temple we'll prepare,
Deep as the Centre, tow'ring as the Air.*

*Thus said th' insulting Foe——I will pursue,
My Sword, my thirsty Sword in Blood imbrue :
The Winds of God blew terrible and loud,
The Sea the Signal takes, and overwhelms the Proud.
Like Stones, like Lead they sink, they all expire
Like Stubble in thy Wrath's consuming Fire.
The Waters saw, thy Voice the Waters hear,
Forget their Nature, and in Heaps congeal with Fear.
Convulsions cleave the Seas int' horrid Caves,
And shew a new Abyss beneath the Waves.*

(r) Song. This Song is set down in Honour to be joined to the Song of the
Exod. xv. from v. 1. to 20. and which *Lamb,*
in the *Revelations, Ch. xv. v. 3.* has the

Great

*Great God of Israel ! What vain Idol dare
With Thee th' Eternal Lord of Hosts compare ?
Thy Glory shall thy ransom'd Saints express,
Obedient Nature does thy Pow'r confess,
And thee with Faces veil'd the dazzled Angels bless.*

}

Thus the Song of Thanksgiving and Praise being finished, *Moses* led the Children of *Israel* from the (s) *Red-Sea* into the Desert of *Shur* or *Etham*, in which they marched three Days without finding any Water ; which to so great a Number of People, in so hot a Country and Season, must needs be very irksome. But at length they came to a Place where there was Water enough, but so (t) bitter, that they could not drink of it. This Disappointment inflamed their Thirst, and increased their Dissatisfaction : And tho' it was but three or four Days since they so joyfully and thankfully praised God for their Deliverance from the Oppressions of the *Egyptians*, yet they murmured against *Moses*, asking him what they should drink. *Moses* was sensible of the Calamity under which they laboured ; and fearing they should by their further Murmurings provoke the Lord to punish them as they deserved, he straightway addresses himself to him in their Behalf ; who no sooner hears the Complaint, but redresses it, directing *Moses* to a Tree, which when he had cast into the Waters, they became sweet, and the People satisfied their Thirst.

(s) *Red-Sea*. This Sea hath generally been held to have taken the Name from the Colour of the Sands tincturing the Water with Redness, or from the Reeds, or Rushes growing therein of a red Colour. Dr. Gell, in his Essay towards an Amendment of the last Translation of the Bible into *English*, p. 219. having said that it was long believed to have had that Name from *Erythras*, *Erythrus*, or *Erythraeus*, a supposed King of the Land near

unto it, tells us, the Truth of the Story was, that this *Erythras* was *Ejan*, who was called *Edem*, and in *Greek* *Erythros*, which signifies *Red*. Which Name *Ejan* had ; because he came out of his Mother's Womb *Red*, and was confirmed to him from his insatiable Appetite after *Jacob's* red-Pottage.

(t) *Bitter*. From the Bitterness of the Waters, the Place took the Name of *Marah*, which signifies Bitterness.

God having thus miraculously supplied their Necessity, it might reasonably be supposed, they had sufficient Cause to depend upon his Providence, and never more question his Care of them : But their Faith scarcely survives his Miracles. From *Marah* they marched to *Elim*, where they found better Accommodations ; for there were twelve Wells of Water, and seventy Palms, or Date-trees. Here it may be supposed they made some Stay : For when they removed from hence, and came to the Wilderness of *Sin*, which is between *Elim* and *Sinai*, it was the fifteenth Day of the second Month, which was just a Month from the Day on which they set forward out of *Egypt*. And here again it was that the *Israelites* fell into a general Mutiny against *Moses* and *Aaron* : The Sight of a barren Wilderness, and Shortness of Provisions made them distrust God, and break into very indecent Expressions. “ Would to God (cry’d they in their Discontent) we “ had died by the Hand of the Lord in the Land of “ *Egypt*, where we had Plenty of Bread and Meat ; “ for now ye have brought us into this Desert, where “ we must perish with Famine.” This ingrateful Treatment of his Servants the Lord repented as done to himself, and of which *Moses* and *Aaron* made them sensible. “ Your Murmurings, said they, are not only a- “ gainst us, but against the Lord ; who hath heard “ them, and e’er long ye shall know, that it was the “ Lord that brought you out of *Egypt* ; whose Arm is “ not shortened, but can make a Provision for you as “ miraculous as your Deliverance.”

The Lord therefore, to awe this murmuring People into a Belief of his Power and Providence, having first shewed his Glory in the Cloud, told them by *Moses*, that at Even they should eat Flesh, and in the Morning be filled with Bread ; which he made

(u) *Twelve*. St. *Jerome* and *Tertullian* the twelve Apostles, and the seventy not inelegantly make these twelve Foun- Palm trees of the seventy Disciples of tains or Wells of Water to be a Type of Christ.

EXODUS CHAP. XVI.

35

Manna is sent to the children of Israel.



EXODUS 16. Verse 14.

*When y^e dew that lay was gone up, be-
hold, upon y^e face of y^e wilderness, there
lay a small round thing etc.*

193.

good, by causing Quails to come up so thick in the Evening, that they covered the Camp, and afforded the *Israelites* Flesh enough. And in the Morning, when the Dew was gone, there lay upon the Ground a little white round Thing, as small as the Hoar-frost, and like Coriander-seed for Shape: Which when the *Israelites* saw, they wondering said one to another, (w) What is this? For they knew not what it was. But God was pleased by *Moses* to give them a Direction in the Gathering and Use of it. First, it was to be gathered fresh (x) every Morning; all that was gathered was to be spent the same Day. And when some of them, either out of Curiosity or Diffidence, that they might have a Reserve, kept some of it till the next Morning, it putrefied and stunk. They were to gather it by Measure, according to the Number of Heads in every Family. On the seventh Day, which was the Sabbath, there was none to be found; therefore they were to gather a double Portion on the sixth Day, and lay it up for the seventh Day; which being kept by God's Appointment, and for that Use, did not corrupt. This was to them instead of Bread, and of this they did eat forty Years, till they arriv'd on the Borders of *Canaan*: And as a Memorial of it, that After-generations might see the Bread with which he had fed their Forefathers in the Wilderness, God appointed that an (y) Omer of this *Manna* should be put up in a Pot, and be laid up before the Lord.

(w) *What, &c.* Our Translation, and some others, make *Moses* fall into a plain Contradiction in relating this Story of the *Manna*, *Exod. xvi. 15*, which they render thus; *And when the Children of Israel saw it, they said one to another it is Manna; for they wist not what it was.* But why should they have forsaken the *Septuagint*, and several Authors both ancient and modern, that have translated this Text according to the Original? *The Israelites seeing this, said one to another, What is this? For they knew not what it was.*

The Word by which they asked, [*What is this?*] was in their Language *Man*, (which signifies also *Meat ready prepared*)

and therefore it was always afterwards called *Man* or *Manna*, which was of a delicious Taste, like Wafers made with Honey.

(x) *Every Morning.* This was to signify to the *Israelites*, that they should patiently depend upon God's Providence from Day to Day; in which respect it might be a Type of that *heavenly Bread*, which Christ taught his Disciples to pray for, *Mat. vi. 11. Give us this Day our daily Bread.*

(y) *Omer.* This was the Proportion daily allowed to one Man, and is computed to contain of *English Measure* three Pints and a half, and a fifth Part of a Pint.

God having by his Almighty Power and secret Wisdom thus plentifully provided for this murmuring People, to let them further see that they were under his more immediate Care and Protection, directs their Marches from Place to Place, and orders their Incampments. Accordingly they mov'd from the Desert of *Sin*, and incamp'd in (z) *Rephidim*, where they had no Water. Here again they fell into their old Way of distrusting God's Providence, which they well knew had never hitherto failed them; and forgetting the late miraculous Supplies, they reproach *Moses* for his ill Conduct and Neglect of them. *Moses* meekly rebukes them, and cautions them not to reflect on him, for in so doing they affronted the Lord. But Thirst inflaming them, they regarded not his Cautions, and grew more mutinous, charging him with a Design of bringing them out of *Egypt*, to kill them with Thirst. These Complaints and Reproaches deeply affected *Moses*, who immediately addressed himself to God for Relief in this Distress, expostulating with him thus: "What shall
 " I do with this People? Thirst makes them impatient,
 " and they are ready to stone me." Considering the many Instances of God's Providence, notwithstanding their present Necessity, the *Israelites* had no Reason to distrust: However, the Lord had Compassion on *Moses*, and did also pity and bear with the People. "Give Order to the People, said he, to march; and
 " take thy Rod, with which thou didst smite the Ri-
 " ver, and take the Elders of the People with thee,
 " and go thou on before; and behold, I will stand
 " before thee upon the Rock in *Horeb*, and thou shalt
 " strike the Rock, which shall yield Water for the
 " People to drink."

Moses did as God commanded, and in Memory of the Mutiny of the *Israelites* he named the Place *Massah* and

(z) *Rephidim*. *Exod.* xvii. 1. *Moses* does not here observe every Place where the *Israelites* incamped, as he doth in *Numb.*

xxxiii. but only these Places where some remarkable Thing was done.

Meribab, which signify Temptation and Strife. But before the People could move from *Rephidim*, they were put upon another Trial ; for an Army of the (a) *Amalekites* was at their Heels, and ready to attack them. *Moses* thereupon ordered *Joshua*, a valiant young Man that always attended him, to draw out a Party of choice Men against the next Morning, and to give the *Amalekites* Battle, and, said he, “ I will stand on the Top of the Hill, with the Rod of God in my Hand.” *Joshua* obey’d, and having drawn up his Men, *Moses* in the Morning, while the two Armies engaged, went up to the Top of the Hill, taking *Aaron* and *Hur* with him ; and holding up the Rod of God, as an Ensign in his Hand, *Israel* taking Courage from thence, prevailed ; but when thro’ Weariness he let his Hand down, *Amalek* prevailed. Therefore *Aaron* and *Hur*, observing that *Moses*’s Hands, thro’ a continued waving of the Rod, were grown feeble and weary, took a Stone, and laid it under him, and standing on each Side of him, held up his Hands steady till the going down of the Sun ; in which Time *Joshua* routed the *Amalekite* Army, and put them to the Sword. This good Success in their first martial Enterprise very much encouraged *Joshua* and the *Israelites* ; and that so remarkable an Action might be transmitted to Posterity, God commanded it to be recorded in a Book, and bid *Moses* rehearse it to *Joshua* the General to animate him to future Service ; for, saith the Lord, “ I will utterly put out the Remembrance of *Amalek* from under Heaven.” And for a Memorial of this Victory, *Moses* built an Altar, to sacrifice thereon for it, and called it (b) *Jehovah Nissi* ; because, said he, the Lord hath sworn, that he will have War with *Amalek* from Generation to Generation.

By this Time the *Israelites* were come near the Place where God first appeared to *Moses* in the Burning Bush,

(a) *Amalekites*. These were a People descended from *Amalek*, the Grandson of *Esau*. See Gen. xxxvi. 12.

(b) *Jehovah Nissi*. That is, the Lord is my Banner, as he declared by holding up his Rod and his Hands,

and not far from his Father-in-Law *Jethro's* Habitation; who having heard of all that God had done for *Moses* and his People *Israel*, and understanding they were now near him, took his Daughter *Zipporah*, *Moses's* Wife, with their two Sons, *Gershom* and *Eliezer*, and brought them to him to the *Israelitish* Camp: Where, after mutual Salutations and Embracings, *Moses* gave *Jethro* a particular Account of the Lord's dealing with *Pharaoh* and the *Egyptians* in Defence of *Israel*, and of all that had befallen them during their March thither. *Jethro* being a (c) devout Man, testified his Joy by rendring solemn Praise to God, and acknowledging his Sovereignty, offering at the same Time a Burnt-offering, and Sacrifices of Thanksgiving to God; in which *Aaron* and all the Elders of *Israel* did join with him, and feast together.

During *Jethro's* Stay in the Camp, he observed the great Weight of Business under which *Moses* laboured, in hearing the Complaints, and determining the Differences of so great a People; and therefore, being a wise and experienced Prince himself, he advised his Son-in-Law to substitute certain subordinate Officers, properly qualified, Men of Sincerity and Ability, such as feared God and hated Covetousness, to be Rulers; some over Thousands, some over Hundreds, some over Fifties, and some over Tens, who should hear and end all smaller Matters among the People, and refer the greater and more weighty Causes only to him: Assuring him, that if with God's Approbation he did follow this Advice, it would be better both for the People and himself. *Moses* approves of this Counsel, and immediately puts it in Practice, to the great Ease of himself and the People. *Jethro* seeing Things thus settled, takes his Leave of his Son-in-Law, and returned to his own Land.

Three (d) Months after God had delivered his People from the Tyranny of the King of *Egypt*, they left *Re-*

(c) *Devout*. *Jethro* being sprung from the Loins of *Abraham* by *Keturah* his second Wife, though not of the Seed of Promise, it is evident that he worshipped the true God, and therefore *Moses*

refused not to marry his Daughter.

(d) *Months*. This was in the Beginning of the Month *Sivan*, containing Part of *May* and *June*.